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FOREIGN MISSION WORK
OF
AMERICAN FRIENDS

A Brief History of Their Work from the
Beginning to the Year Nineteen
Hundred and Twelve

Each sketch prepared by the Board in control

AMERICAN FRIENDS BOARD OF FOREIGN MISSIONS

1912

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INTRODUCTION.

By Anna B. Thomas.

I have been asked to tell the story of the early Foreign Mission work of American Friends, that which was done by individuals working through the organization of English Friends, as in the case of Louis and Sarah Street and of Elkanah and Irene Beard, or through the regular channels of the Society as in that of Eli and Sybil Jones.

Allen Jay in his autobiography (page 298) says, "The earliest, so far as I know or recollect, of missionaries going forth from us to other lands were Joel and Hannah E. Bean, of Iowa (then part of Indiana Yearly Meeting)." In tenth month, 1860, they were liberated according to the order of Friends "to visit in the love of the Gospel the inhabitants of the Sandwich Islands, and to reside for some time among them." They sailed from New York in sixth month, 1861, and after about two months travel reached Honolulu. The band of early missionaries of the American Board (Congregational) were then in the vigor of their lifework. Our Friends were warmly welcomed by them. They were privileged to address a very large proportion of the native population (about 71,000). Their fellowship with the missionaries of the island was most cordial. They were invited by them to remain and take one branch of the work (that of female education) under their care, but feeling that their special mission was completed, after nine months of service, they returned home.

Eli and Sybil Jones were two New England ministers of remarkable power who in the early sixties felt called to an extended work in foreign lands. They followed the usual course of friends ministers, taking out a minute for religious service in England, and if way should open for it in Africa and Palestine as well. Thus they visited Africa and in 1865

Syria and Palestine. Their visit had permanent results. At Beyrout they met Theophilus Waldemeier, a German missionary who had already had a most adventurous experience in Abyssinia and had narrowly escaped death at the hands of King Theodore. He was deeply impressed by the Friends and later joined the Society and opened up the Mission at Brumana. Another result was that Jacob Hishmeh who had acted as dragoman to Eli and Sybil Jones, himself started a work at Ram Allah which has developed under the care of New England Friends into the present Ram Allah Mission.

The middle years of the nineteenth century had witnessed a remarkable religious awakening among Friends in the middle West, and it was natural that those who had themselves experienced the saving power of Christ should long to carry the Gospel to others. Eli and Sybil Jones had simply visited mission lands, but soon two Indiana Friends, Louis and Sarah Street, came forward to offer themselves as missionaries, properly so-called. American Friends had as yet no organization for foreign work so these first missionaries crossed the ocean and offered their services to the Friends Foreign Mission Association of London Yearly Meeting, which had been formed in 1865, but which had as yet no missionaries in the field.

Just before the Streets reached England an appeal had been made by the Congregational Board to the Society of Friends for help in meeting the pressure of work in Madagascar, consequent on the remarkable awakening which had followed the return of the missionaries after the death of Ranavalona I., the persecuting queen.

An English Friend, Joseph Sewell, had responded to this call and Louis and Sarah Street, having been accepted by the English Committee, went with him to Madagascar, where they worked earnestly and successfully for many years. This was in 1867. In 1868 a new queen, Ranavalona II came to the throne and very shortly afterwards she made a profession of Christianity and ordered all the idols to be

burned. In this dramatic fashion Christianity became the national religion of Madagascar, and it may readily be imagined that measureless fields of work immediately confronted the missionaries. One of the nine large churches in the capital was placed under their care and with it a large district of country seventy miles in its extreme length, thirty-five its greatest breadth; but, at that time containing only six churches. Ten years later there were 108 congregations with a membership of 3,250 and an attendance estimates at upwards of 26,000. There were also eighty-five schools, with an attendance of 2,860. The centres of all this work were the schools in the capital, that for boys, with an average attendance of two hundred, carried on by Joseph Sewell and Louis Street, and the one for girls with an attendance of one hundred and seventy, carried on by Sarah Street and an English Friend, Helen Gilpin. This early work in Madagascar exerted an immense influence, as teachers, ministers, judges and other public offices received their education in the Friends' schools. The Madagascar Mission continues to be one of the most important carried on by English Friends, but so far as I know, Louis and Sarah Street are the only Americans who have been connected with it.

In 1869 two other Indiana Friends, Elkanah and Irena Beard, went to England and offered themselves for work in India, where a solitary English woman Friend, Rachel Metcalfe, had already been working for three years. Benares was the first location of the Mission, but Elkanah Beard moved it to Jubbulpore where he had great opportunities, as the sons of several native princes were brought to him to be educated.

He and his wife devoted themselves with enthusiasm to the work but they both suffered from the deadly climate and were forced in 1872 to return to America.

An interest in Foreign Missions had been steadily spread-

ing and the next attempts that were made were conducted entirely by American Friends. In looking back, however, we can see that those early workers had their place and that all did important and helpful service. Eli and Sybil Jones were used in the first starting of the two Missions at Brumana and Ram Allah; Louis and Sarah Street did yeoman's service in the pioneer days in Madagascar and Elkanah and Irene Beard, though their term of service was so short, were able to strengthen the hands of Rachel Metcalfe and so to consolidate the Indian Mission that English Friends felt that it was worth while to continue it. Joel and Hannah E. Bean's service was highly appreciated in the Sandwich Islands. Soon after the Beards left India, the station was once more removed, this time to Hoshangabad, where it has since been permanently located and is now one of the most important stations of English Friends.

ORGANIZATION AND PROGRESS OF AMERICAN FRIENDS BOARD OF FOREIGN MISSIONS.

In the first General Conference of American Yearly Meetings held in 1887, the question, "Is it desirable that there should be a union of the American Yearly Meetings in Foreign Mission Work," after full discussion was answered in the affirmative. (Minutes of 1887, page 19.) It was concluded that it was desirable to have one central Board of Missions, whose actions should unify the efforts now put forth by the different Yearly Meetings and enable them to work more wisely and effectively. It was recommended that one general association be formed as soon as practicable. For discussion see pp. 105-131 of 1887 minutes.

"One Board of Foreign Missions for all the American Yearly Meetings", was one of the special subjects for discussion in the Quinquennial Conference of 1902. After discussion the question was referred to a committee with one representative from each Yearly Meeting to report at a future session. Minute on p 20, 1892. For discussion opened by Mahalah Jay see pp. 249-282, 1892 minutes.

At a later session this committee reported through Calvin W. Pritchard, chairman and Mahalah Jay, Sec'y, favoring the organization of such a Board with a Secretary and Advisory Committee of three and two corresponding members from each Yearly Meeting. The report outlined the duties of Board and officers. It recommended that the matter be presented to each Yearly Meeting by a delegate from that Conference chosen by the conference, and that each Yearly Meeting be requested to appoint two corresponding members, one man and one woman; and that as soon as four Yearly Meetings should adopt the proposition, these corresponding members should meet and organize the Board. After discussion this report was adopted by the Conference.

Discussion in report for 1892, pp. 363-368. Minutes 1892, p. 28.

The discussions before the Conference of 1887 and 1892 are intensely interesting reading in the light of developments since that time.

In accordance with the above recommendation delegates were appointed by Baltimore, North Carolina, Ohio, Indiana, Western, Iowa, Kansas, Wilmington and Oregon. Delegates from Indiana, Western, Wilmington and Oregon met at Wilmington, Ohio, August 20, 1894. Baltimore, Iowa and Kansas were represented by letters. The American Friends Board of Foreign Missions was organized by the appointment of Mahalah Jay, of Richmond, Ind., as Secretary. W. Jasper Hadley, of Iowa, Lydia Taylor Painter, of Western and Charleton C. Pritchard, of Wilmington, were appointed as Advisory Committee. Ellen C. Wright was appointed Treasurer. These were to serve until the next General Conference, and after that appointments were to be made for five years.

The first Annual Report, 1895 gave statistics of Friends work. The only expense was for postage, stationery and printing, \$21.16. Baltimore, North Carolina, Indiana, Western, Iowa, Kansas, Wilmington, Oregon and California had representatives (two each) on the Board. Philadelphia Women's Board had one.

The Second Annual Report speaks of the large call for the previous report and of an enlarging correspondence. Expenses for the year were \$10.25.

The Third Annual Report (1897) speaks of a growing feeling that the functions of the Board should be extended in the direction of concerted action in foreign mission work. Expense, \$13.00.

In the Fourth Report the expense was \$10.00.

In 1899 attention was called to the World Missionary Conference to be held in New York City in 1900. They had also been unofficially represented in a Conference of

Mission Boards of the United States and Canada to consider the situation in Cuba, arising out of the new relation of the United States to that island. James Wood and Zenas L. Martin were appointed to represent our Board on a joint committee of all the Boards to consider the division of Cuba and Porto Rico among the Boards for mission work. The need of concerted action of Friends for this work instead of scattered attempts made a strong appeal to Friends. The Committee of the 1897 General Conference on closer union of the Yearly Meetings had digested a plan for such enlarged work. The appeal made to the Yearly Meetings this year was very strong. There was also reported the beginning of a concern among Friends for work in Africa.

The report of 1900 stated that twelve delegates and ten American Friends Missionaries had represented Friends at the Ecumenical Conference in New York City that year. The Board was reorganized with ten Yearly Meetings and Philadelphia Foreign Mission Association represented. Seven Yearly Meetings had reported definitely in favor of taking work in Cuba with a probability of like action by the other Yearly Meetings. In second month, 1900, steps were taken looking toward incorporation. Decision was made for work in Cuba and Zenas L. Martin was appointed Superintendent. In fourth month, Zenas L. Martin reported favorably to work on the north side of Cuba, and it was decided to open work at Gibara and Banes. Four missionaries were chosen for the work, Sylvester Jones and wife, Emma Phillips, and a native worker from Matamoras. Mahalah Jay remained as Secretary and James Carey, Jr., became treasurer. The further account of the work in Cuba will be found on pages 56-75.

The Board was fully incorporated under the laws of Indiana in third month, 1901.

The Uniform Discipline, finally adopted in 1902, made full provision for the Board of Foreign Missions as one of the Boards under the care of the Five Years Meeting. (See

Chap. IV of Departments of Work of Uniform Discipline.) This provided for two members from each Yearly Meeting and an additional member for every 8,000 members or fraction thereof above 5,000. It provides for entering new fields of work, and to take over the care of such work as the Yearly Meetings may transfer to it; for receiving members into a native church and for the supervision of such churches. It specifies how funds are to be raised.

The Five Years Meeting in 1902 further provided that the Board should represent Friends in matters pertaining to interdenominational aspects of the missionary work; that each Yearly Meeting in the Board should regard its own mission work as a constituent part of the Foreign Mission work of Friends in America and certain other provisions for the work. (See minutes of Five Years Meeting, 1902, page 34.) At this time the Board was reorganized with Thomas C. Brown as President and Mahalah Jay as Secretary and James Carey, Jr., as Treasurer and an Executive Committee of five. The discussion of our responsibility at this session was peculiarly weighty. (See pp. 155-190.)

The report of the Board to the Five Years Meeting in 1907 shows the work performed in gathering statistics and the progress of mission work during the Five Year period. A news letter had been issued monthly to the Board members and others. The Uniform Discipline had been translated into Spanish for the use in Mission Fields.

A treatise on Christian Doctrine and a tract on "Romanism in Roman Catholic countries" were also translated into Spanish. Friends had been officially represented at the Conference of Foreign Mission Boards and at the Nashville Student Volunteer Convention. There was marked growth in the work in Cuba. There had been a desire on the part of several Boards for the transfer of their work and a closer union in administration work. All the Foreign Boards of American Friends were represented in a Conference held at Richmond in 1906 which united in a strong ap-

proval of such action. The treasurer's account for the five year period showed the cost of administration \$4,048.33 and mission expenses (Cuba) \$20,130.66 beside \$7,972.03 expended for property and buildings.

The Five Years Meeting of 1907 adopted the constitution of the Board with some amendments. The articles of incorporation of the Foreign Mission Board were amended so as to make the Board subordinate to, and subject to the jurisdiction, authority and supervision of the Five Years Meeting in accordance with the provisions of the Uniform Discipline. The Board was reorganized at this time with Morton C. Pearson as Chairman and acting General Secretary, E. Gurney Hill vice Chairman, Eliza C. Armstrong acting Assistant Secretary and Nathan C. Binford Treasurer.

At this time and during the following year the mission work of Kansas, Indiana and Western Yearly Meetings was transferred to the American Friends Board and during the five year period (1907-1912) the work of Oregon and Iowa has been transferred, and that of New York in Mexico, and Wilmington and North Carolina in Cuba and Friends Africa Industrial Mission in Africa fully incorporated under the administration of the Board.

In first month, 1908, Charles E. Tebbetts was appointed as General Secretary of the Board, and has devoted his whole time since that date to the work of the Board. The following review of the Five Year period and conclusions adopted by the Five Years Meeting of 1912 are taken from the report of the Board to that body.

A part of the work of the Board during the Five Year period has been as follows:

1. A better organization. A permanent office established. A General Secretary secured to devote his whole time to the work.

2. Receiving the work in Mexico, Southern Alaska and Africa. Appointing a Field Committee for each and organizing the work on the field.

3. Providing a Manual for government of work in field.
4. Determining scale of missionary support, and providing for regular and prompt payment of such support.
5. Payment of debt of over \$1,200.00 from previous period. All bills of period have been promptly paid and there has been no outstanding debt during any year of period.
6. The receipts each year have been as follows: 1907-08—\$6,128.43, expended for work in Cuba, and general work. 1908-09—\$17,788.37, expended for work in Cuba, Mexico and Alaska. 1909-10—\$26,488.74, expended for work in Cuba, Mexico and Alaska. 1910-11—\$35,298.64, expended for work in Cuba, Mexico and Alaska. A small part of the above receipts were special contributions to other missionary work. Bequests have been received during this period of more than \$30,000.00.
7. Several leaflets published, and sketches of mission work of American Friends in course of preparation.
8. Regular Annual Reports issued.
9. Preparation of suitable application blanks for candidates and references therefor.
10. Discovering candidates for field, and advising them in suitable preparation for their work. Fourteen new missionaries have been sent to the field through our Board. These go out not for a term of years, but for life, if God so will. A number of others are now preparing for the field.
11. Visits have been made to the field. Four members of Board have visited the West Indies. The General Secretary with his wife has visited the work in Cuba, Mexico and Jamaica. Eucario M. Sein visited the stations in Cuba, and Sylvester Jones in Jamaica.
12. Arranged for visitation of home churches by missionaries on furlough.
13. Provided for representation at the Annual Conference of Mission Boards of North America, and at the Conference at Edinburgh.

14. Better organizations of work at Home Base. A large number of Missionary Conferences have been held. The General Secretary has visited all the Yearly Meetings in the work of organization, and a large proportion of the Quarterly Meetings. The effort has been made to organize our work in all our meetings along the lines worked out experimentally through the combined agencies of all the mission forces of America. Many public addresses have been given with the purpose of showing the fundamental place of Missions in the thought of God, and the vision of present opportunity in this transition period of the world's history.

15. We have co-operated as fully as possible with the Laymen's Movement. The General Secretary and others from within the Board and outside co-operated in the campaign of 1909-10. The General Secretary also spent two months in the follow-up campaign in the early part of 1911.

16. In accordance with the movement of increased economy and efficiency, the two stations in Southern Alaska have been transferred to the Presbyterians, as noted previously. The Presbyterians have also transferred to Friends an important station for work among the East Indies in Jamaica.

17. Land has been procured at Victoria, Mexico, for the enlargement of our work there along the line of industrial training, and training boys for better work among their own people. The plans for training a native leadership are taking first attention in the purpose of the Board.

Conclusions

We believe the Five Years Meeting should give a most emphatic expression upon the following points:

1. Our determination to undertake our share of the task implied in the great commission.

2. That we will do this work in the closest possible co-operation with the Boards of other churches.

3. That we endorse the various movements for co-operation and increased efficiency, such as the Continuation Committee of the Edinburgh Conference, the Foreign Missions Conference of North America, the Laymen's Movement, the Women's Foreign Mission Union, the Student Volunteer Movement, the Missionary Education Movement, and movements for union of work on field as way may open for same.
4. That we regard the Great Commission to be the expression of the primary purpose for which our Lord instituted His Church, and that therefore, it is the duty of our entire membership to be linked up with the missionary enterprise.
5. That all departments of our work, educational, Bible Schools, Young People's Societies, and other auxiliaries, should give large place to the furtherance of this work.
6. That we urge that more positive instruction be given in all the above agencies and in the public ministry to the place of prayer, intelligent study, and Christian stewardship in their relation to world evangelization.
7. That we recommend the plan of an annual educational campaign followed by the every member canvass, and the weekly offering as the Scriptural and effective method of missionary finances.
8. That we urge the closest possible union of our missionary agencies, in order to attain the highest possible efficiency in our own work, and the early co-operation with the Boards of other churches.

The following organization has been effected for the five year period (1912-1917): Chairman, George H. Moore; Vice-Chairman, E. Gurney Hill; General Secretary, Charles E. Tebbetts; Assistant Secretary, Edith M. Tebbetts; Treasurer, Edgar F. Hiatt.

HISTORIC SKETCH OF FRIENDS' MISSION WORK IN MEXICO, STATE OF TAMAULIPAS

By Mahalah Jay

In 1870 or even earlier the Lord laid it on the heart of one of his children, Samuel A. Purdie, of New York State, a Friend from his birth, that some day he would be called into the service of his Master among Spanish speaking people. So thorough was this conviction that he began the study of Spanish to prepare himself for this work while pursuing his vocation of school teacher in North Carolina. Allen Jay says: "Driving up to the school house at Back Creek one day at the noon recess, I found him out in the woods, sitting on an old log with a big Spanish miner sitting by his side, engaged in studying the Spanish language. When I came up he said: 'Excuse me, for I must obtain a knowledge of Spanish,' and in a serious manner, added: 'Some day the Lord will open the way for me to use this knowledge to his glory.'" He was married to Gulielma M. Hoover, of North Carolina, then but a girl. She was in sympathy with his thought and hearing of a foreign missionary organization among Friends of Indiana Yearly Meeting, they applied to it to be sent as missionaries to Mexico.

This organization was a voluntary association of some Friends of Indiana Yearly Meeting who joined together in 1868 with a two-fold object, stated thus: "First, to present to those who may feel called upon to go abroad among heathen nations in the love of the Gospel, an organization that can aid, counsel and advise; second, to be a channel for the gifts of the willing hearted in this direction and thus provide means for the necessary expense of those men and women who shall enter upon this service." From the beginning this organization had kept in touch by correspondence with Louis and Sarah Street, American missionaries

in Madagascar, sent out by English Friends, and by this same organization Elkanah and Irena Beard had been recommended in 1868 to English Friends for service in India. Samuel A. and Gulielma M. Purdie were accepted and sent out by the private organization to Matamoros, Mexico, near the mouth of the Rio Grande, in November, 1871, the first American missionaries sent to a foreign land by Friends in America.

Mexico was then in its transition state, the government unsettled and society in a state of frequent upheavals, torn by contending political factions. In all the large State of Tamaulipas, of which H. Matamoros was then the capital, there were no missionaries located; in fact, Protestant missionaries had not gotten a foothold in many places anywhere in this semi-idolatrous priest-ridden country, our neighbor adjoining us on the southwest.

Samuel A. Purdie, holding peace principles from conviction, and strengthened in them by what he had seen in the Civil war, from which we had so lately emerged, and seeing that Mexico so needed the Gospel of Jesus Christ, the Gospel of peace, before going there had felt that the publishing of a paper advocating peace principles was a part of his work. He had even written down the name of his paper, "El Ramo de Olivo," The Olive Branch, while yet in North Carolina. He made arrangements in such way as he could for this and by the next September (1872) got out on a hand press the first number of his paper, a monthly which has continued to be published ever since, the oldest missionary periodical of Protestants in Mexico.

They obtained help in the study of the language in part by getting some little girls to come to their home, which girls Gulielma Purdie taught in the elements of school-learning as well as giving them Bible teaching. From this small beginning a missionary girls' school has been kept up nearly continuously ever since, and Christian schools have become a great factor in Friends' missionary work.

As the little school in his house advanced his attention was arrested by the character of the school books, inferior to those in use in the United States, and teaching in their reading lessons the tenets of Roman Catholicism, the wor-



Samuel Purdie

ship of saints, etc. He prepared text-books in Spanish for schools, superior as school books to those in use and containing paragraphs and reading lessons either taken from the Bible or giving correct moral and religious thought from

a Protestant standpoint. These lessons were quietly inserted and gave no offence and soon his books were in demand in the city schools and some of them were made the authorized school books for the State, a great point gained in getting before the children in this unobtrusive way correct elementary Christian principles. While engaged in this work Samuel A. Purdie was ever alert for opportunities to preach the Gospel, though it was necessary for some time to do so through an interpreter. Even in spite of pronounced Catholic opposition there were some interested hearers who later accepted the teachings of Protestantism and became regular attenders of the preaching services in the mission home.

In 1873 Micajah M. Binford, of Carthage, Ind., and his wife, Susie R., were sent to the assistance of Samuel and Gulielma Purdie. They proved efficient workers and soon he had acquired sufficient Spanish to take a part in religious meetings and Bible work, but his wife's health failing, they returned home after a stay of about one and a half years. While he was there, in the summer of 1874, S. A. Purdie and he organized the first Friends' church or meeting, with 14 members. Their report the next year shows 29 church members. After three years of successful work under this private organization, the Mission had become so well established and the requirements for its support so great that its friends reported the work they had accomplished and offered it to the yearly meeting. The meeting accepted it as its work and placed it under the care of a committee, being the first association of an American yearly meeting organized to carry on mission work in a foreign country.

After the return north of the Binfords the Purdies worked for years alone as to northern helpers, but native church members were developing and coming forward in the work. Early among these to evidence a gift in the ministry was a talented and educated young man of Indian

descent, by name Luciano Mascorro. He assisted efficiently in the preaching service and in making visits to other villages and ranches. In 1878 he was recorded a minister of the Gospel by the church there and by the missionary committee. Through the 34 years since then he has been connected with the mission work almost continuously, serving in many capacities. At present he is in the mission at Matchuala, serving as managing editor of "El Ramo de Olivo," the mission paper.

Among these early members was a young woman by the name of Angelita Aguilar. She was a lovely character, a devout Catholic when S. A. Purdie first got acquainted with her, but when she heard the pure Gospel teaching she was convinced, connected herself with the mission church, and was just as conscientious and devout to her new-found faith as she had been before to Roman Catholicism. She was afterward Luciano Mascorro's first wife and died early. S. A. Purdie later published in a book of 160 pages the impressive story of her life.

Francisco Peña and Julio Gonzalez Gea, who from almost the first had been drawn to the Protestant teachings and thoroughly converted, had so developed in the ministry as to be recorded ministers in 1880. In 1878 a lot for a meeting house in Matamoros was purchased and a substantial brick building put upon it, which, after being completed and furnished, was dedicated on May 16, 1880, about 350 persons attending this open meeting. This house had been finished with belfry, bell, lamps, seats and the lot about it fenced, at a cost of \$4,000, and all had been paid. One peculiarity of this meeting house indicating the spirit of the place in those early times, was that the windows were covered outside with heavy iron grating for the protection of those within. Catholic opposition was wont to manifest itself in hurling bricks and stones through the windows at those attending Protestant service, intimidating and at times injuring them. In August of this year occurred a

terrible hurricane, the worst of five they had had. The meeting house sustained injury from this, but not serious. For 32 years services have been held in this house and its influence has been far reaching.

In the seventh month of this year, 1880, William A. Walls, a Friend from Canada, joined the mission. His expenses were defrayed for a while by Ohio Friends. In 1883 he took charge of the boys' school at Matamoros. That year the school numbered 36, there being room for no more. This school continued successful for a number of years, while his health permitted him to teach. For twelve years he was a faithful assistant, often exposing himself to hardships and dangers in the work, but having his reward in being the instrument in turning many to the Lord. He labored in several different out stations as the needs of the mission demanded, especially in Escandon and Gomez Farias, and taking S. A. Purdie's place at Matamoros when he was called away from the city. As a preacher, and especially as a teacher of boys' schools in different places, he was very useful and successful. He married a Mexican woman and reared a family, but his health giving way till he could no longer teach, he accepted employment as a colporter for the American Bible Society in 1892, and has since died in that service.

In the southern part of the State of Tamaulipas, some 230 miles south of Matamoros, an Indian village, by name Gomez Farias, had been visited by S. A. Purdie and other workers and the people were deeply interested in their teaching. This village is a single street on the top of a narrow ridge of the Sierra Madre Mountains, the houses often having their dirt floors sloping down the mountain side. No wheeled vehicles can pass through the gates of the village and when in 1885 the mission carriage, with its visiting party, made the tour of the stations, the natives proudly cut a road through the unbroken thicket for it as far up the mountain as it was possible to go, and then driving to one

side, it was left in the opening and the party, including Gu-lielma Purdie and Mahalah Jay, mounted on horses or burros, continued the ascent to the village on top, the first American women to visit the village. Work was opened up in this village in 1880 with Luciano and Angelita Aguilarde Mascorro in charge and a meeting of 19 members organized there. Luciano Mascorro and his wife were stationed there for some time, but her health declining, they moved away, and Encarnacion Gonzalez and his wife, Santos, were stationed there for years. They were good workers—had been transferred to Friends from the Presbyterians. The church at Gomez Farias reached 40 members in 1881 and in 1882 a monthly meeting was organized. The same year two Friends of Minneapolis, Minn., Richard J. and Abbie G. Mendenhall, gave the money necessary to build a chapel of native construction in this village, providing also a good bell, so necessary where there were few or no time pieces. They afterwards gave money to build a school house also.

Through the years since then this church has continued, under the charge of native workers. For some years the aged minister, Julio Gonzalez Gea, now over 80 years old, has been in charge. A mission school has also been maintained most of the time. The year 1912 has brought to this village much of trouble and persecution on account of the revolution, many of the Friends having been imprisoned and carried away because they did not join the revolutionists.

In 1882 Louis Street visited the missionary stations along with Luciano Mascorro. While at Gomez Farias they were urged to visit Santa Barbara or Ocampo, but for lack of time did not do so. In the winter of 1886 the travelling mission party crossed the higher ridge beyond which Ocampo was located, making the trip and return, 100 miles, both men and women, on horse or burro back. In 1885 a meeting had been begun here which had from 100 to 300

attenders. For many years this meeting was kept up with varying success, but at present there is no regular preaching or teaching there.

Two other native workers were recognized as ministers, and three meetings and Bible schools opened south of Matamoros in 1881. Librado Ramirez, also coming from the Presbyterians, attached himself as a worker to the mission and was stationed, in 1883, at Soto La Marina, a seaport on the gulf, 250 miles south of Matamoros. This station, though at first thought very promising, did not prove so. Owing to business failures and the turbulence of the people, it was, after a few years, entirely abandoned. In 1885 meetings were also begun in Neuvo Moreles, Antiguo Moreles, Quintero and Escandon. A prominent station of the early days was San Fernando, managed chiefly by native workers. In 1884 New York Yearly Meeting was bearing the expenses of this station. For many years it has been the home of Gertrudis G. G. de Urestii, who has kept up a day school and Sabbath school there, also serving as minister.

In the meantime in 1880 Gulielma Purdie and infant son, Joseph Moore, had left Matamoros for home, taking with them a little Mexican girl to care for the baby. Later in the year S. A. Purdie joined his wife, on the first furlough they had had. On their return to Mexico in 1881 the Mexican girl, Juanita Garza, though then known as Jennie E. Purdie, was left in the north for schooling. She was a member of Mahalah Jay's family for the greater part of five years, finally returning to Matamoros as a mission teacher.

In this year, 1883, our venerable friend, Isaac Sharp, from England, visited the Mexican missions, much to the strengthening and encouragement of the workers. For the first 12 years S. A. Purdie and wife had been almost the only northern missionaries and had held the whole management of the various lines of work in their

hands. But as the mission increased new workers came to the field and the different departments of work became more distinctly marked and we shall best discuss each under its own head.

Administration

Matamoros was the capital of the State of Tamaulipás when Friends' missionary work was first established there. Afterward the more central city of Victoria was made the State capital. The decline of business at Matamoros caused many removals from that city for purely business reasons. Many members of the church moved elsewhere and as it was no longer so desirable a place as it first was for the headquarters of the mission, in 1887 Samuel A. Purdie, the general superintendent, moved his family to Victoria in the hope in part that that city would prove more healthful for his wife. Its advantage as a center also soon became apparent and in the years between 1890 and 1893 he removed the printing office and all its fixtures, as well as his own office, to Victoria, which afterward continued to be the residence of the superintendent. Wm. Irving Kelsey and Anna T., his wife, lately graduated from Earlham College, offered and were accepted for work in Mexico and went to Victoria in 1893. It was understood that Anna Kelsey would have care of the Victoria Girls' School of New York Friends. W. I. Kelsey assisted S. A. Purdie, making himself acquainted with the whole field of his work. In May, 1895, S. A. Purdie and family left Mexico for rest and to visit their friends, from whom they had been long separated. He placed all the details of his work as superintendent in the care of W. I. Kelsey before leaving Mexico, though not then anticipating that he was taking a final leave, as afterwards proved. He had long desired to visit and have some fruit in Central America, and, finding opportunity for this, he was released by the Mexican Mission Board from obligations to it, after being superin-

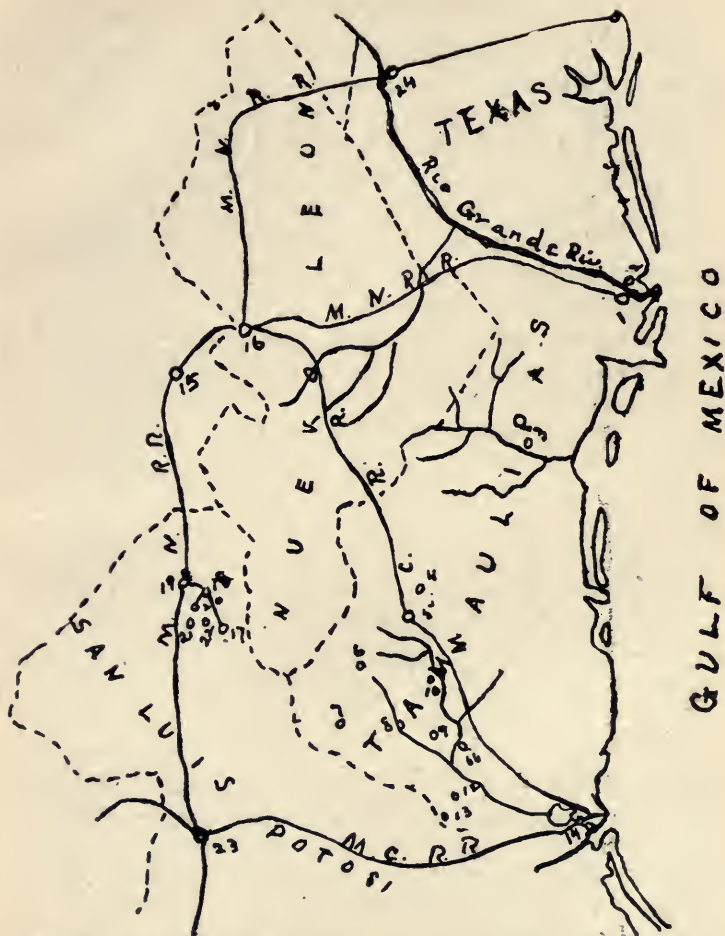
tendent of Mexican mission work of Indiana Yearly Meeting for 24 years. He went to San Salvador and again took up his beloved missionary publishing. While in the act of binding a book he slightly wounded his hand. This was sufficient in that tropical country to induce tetanus (lock jaw), from which he soon died, August 6, 1897. "Others may have been just as devoted, may have done a greater work, but none has been more loyal, none possessed a truer missionary spirit." W. I. Kelsey continued as superintendent of the mission till 1900, when he took a vacation of three years, which he spent mostly in Chicago University. In 1903 he and his wife again entered the work for a five years' term of service, but before their engagement was quite out they asked release in order to look after the education of their children. He had then been the successful superintendent of the many branches of work for 12 years, including his furlough. Upon his final departure from Victoria the superintendent's work was divided between George C. Levering, as head of the evangelistic and church work, and R. Solomon Tice as business manager, their other work continuing as before.

Since Geo. C. Levering withdrew from the mission Solomon Tice has been the general manager of Victoria and the southern field, while Matamoros, difficult of access from Victoria, has been in charge of its resident missionaries, who are directly responsible to the home board.

From the first Friends' missions in Mexico have had three well defined departments of work—the educational, the publishing and the evangelistic departments.

Educational Department

The girls' school in Matamoros, begun, as already mentioned, on a very small scale, increased in attendance and with some intermissions was taught, after Mrs. Purdie found herself fully occupied with other cares, by native



Map of Eastern Mexico:—High mountain ranges occupy southwestern Tamaulipas and southern Nuevo Leon, extending from between Monterey and Saltillo, nearly to Tampico; six, seven and eight are in valleys between mountain ranges. The most important cities are: 1 Matamoros; 2 Brownsville, Texas; 24 Laredo, Texas; 16 Monterep; 15 Saltillo; 17 Matehuala; 23 San Luis Potosi; 14 Tampico; 5 Victoria; 7 Tula. Friends principal mission stations are: 1 Matamoros; 5 Victoria, and 17 Matehuala. Out-stations are: 3 San Fernando; 4 Guamas; 6 Palmillas; 8 Ocampo; 9 Gomez Farias; 10 Llera; 12 Quintero; 13 Nuevo Morales; 18 Cedral; 20 Potrero; 20 Catorce; 22 La Pas. Other points indicated are: 11 Xicotencal; 19 Vanegas Junc.

teachers. One quite well educated and Protestant family by the name of Flores was especially helpful to the mission. Two of the daughters taught some part of their time in the school and two others helped in the printing office. Luisa Flores taught in the girls' school for nine years, supported the latter part of the time by the Woman's Foreign Missionary Association of Indiana Yearly Meeting. She was then married to the minister, Luciano Mascorro. As his wife she engaged as Bible reader for the mission and when his duties called him elsewhere she in each station to which he was sent was his ever faithful helper till she was removed by death.

In the home-land a new factor in foreign mission work has sprung up, the Women's Foreign Missionary Associations of the various yearly meetings. That of Indiana Yearly Meeting, organized in 1883, had supported Luisa Flores during several of the last years of her teaching. In 1883 Julia L. Ballinger, of North Carolina, was sent to Matamoros by the Woman's Foreign Missionary Association of Philadelphia Friends to be principal of the girls' school. Julia Ballinger proved to be a most thorough and competent principal of this school, continuing in the service of the mission nearly twelve years, including about two years of absence on furloughs. In 1884 Ora Osborn and Lillie A. Neiger, of Danville, Ind., were sent to the Matamoros mission by the Woman's Foreign Missionary Society of Western Yearly Meeting to learn the language and the methods of missionary work prior to being stationed elsewhere. They remained in Matamoros longer than at first anticipated, teaching part of the time in the girls' school with Julia Ballinger. Mission work was opened in the City of Mexico by Western Yearly Meeting early in 1886, under Franklin and Sarah J. King, and Ora Osborn and Lillie Neiger were sent with them.

Hussey Institute

The gift of \$3,100 towards a building for a girls' school in Matamoros from Curtis G. Hussey, of Pittsburgh, Pa., was a great encouragement to the cause of education in the mission. This gift was supplemented later by his bequest of \$5,000, less the State inheritance tax of five per cent., for the support of the school which bears his name, Hussey Institute. (We may mention here that the mission at Mat-huala was remembered in his will with an equal bequest.) In 1885 the \$3,100 given for the house was put into a substantial brick house of six rooms, which faces east upon a public park or plaza, on the other side of which stands the mission church. The two ells of Hussey Institute enclose a "patio," or open space, paved with brick around the large cistern, for rain water is their best drinking water. These ells have since been extended to provide more rooms. The kitchen and dining room are in a frame building at the other end of the lot. The girls' school, of which Julia L. Ballinger was principal, was moved into these quarters that fall and the Woman's Foreign Missionary Association of Indiana Yearly Meeting became responsible for the support and management of the school. Mrs. Laura A. Winston, of North Carolina, a widowed sister of Julia L. Ballinger, was engaged as first matron and Jualita E. Garza (Jennie E. Purdie) returned to her native land to be a teacher in this school. Here she remained eight years and was a faithful and successful teacher, having both the English and Spanish languages at her command and understanding the genius of her people. The last year she was principal of the school. During these eight years she was allowed a furlough of one year, which she spent in school at Ann Arbor, Mich., again in the home of Eli and Mahalah Jay. At the close of the eight years she was married to an American gentleman, Ralph S. Garwood, a graduate of Michigan University, and then superintendent of schools at

Marshall, Mich. He now holds a government position as one of the superintendents of schools in Porto Rico.

The boarding department of Hussey Institute was duly opened January 7, 1886, making a home at once for the teachers and twelve girls, by far the larger part of the more than 100 pupils being day scholars. This building, with the additions made since, will now accommodate only about 30 girls and the officers of the school, whereas the enrollment of the school reaches some years 180 or more. The lot adjoining Hussey Institute on the north was later purchased by the Woman's Foreign Missionary Association and in 1892 they sent Eli and Mahalah Jay to build a school house there and look into the needs of Hussey Institute. They found on the lot purchased a substantial brick warehouse, without floors or closed windows. They decided that better accommodations could be provided with the funds on hand by remodeling this building than by tearing it down and building anew. To the original building, 60 feet long, 15 feet were added, providing ample and good accommodations for the large school. The building was named Richmond Hall. This left Hussey Institute entirely for a boarding and training home for girls. Much of the work of the home is done by the girls who are trained in all the branches of domestic science. Some of the girls remain five or six years in the Institute but more for a shorter time and a few for only one term. Though the roll has not been thoroughly kept, yet it is known that considerably more than 1,000 different pupils have entered this school in the 27 years since the building of Hussey Institute, of course not all of them in the boarding department. With a Bible lesson taught in the school every day and a course of study sufficient for all State requirements of school-teachers, many Mexican girls have here received their first taste of a better life spiritually as well as in education, and have been fitted for teachers and gone out into the schools of the State; others, with their excellent domestic training,

are prepared to elevate and Christianize the home life of their people. Gen. O. O. Howard, that most philanthropic of army officers, when on a visit to Matamoros in 1892, where he was received with military honors, passing by, saw the buildings, inquired what they were, and on being informed, asked the privilege of coming in to visit the school. He was pleased and addressed the school children, who heard him with polite attention and were evidently moved by what he said. He remarked after leaving the



Friends Meeting House, Matamoros

mission, "That school is the most beautiful thing I have seen in Matamoros. The Spirit was there." Mexico's country and village life in the states where these schools are show quite an uplift in 27 years, due, no doubt, in a measure to the influence of Christian education.

Quite a number of American teachers and officers—and these are all missionaries—have been connected with this school. Here, in 1889, Edith Caroline Ballinger, of North Carolina, sister of Julia Ballinger, was employed as teacher.

A gentle, sweet-spirited girl, she remained only about two and a half years connected with the school. She died not many years after. Upon the occasion of the death of her mother, early in 1889, Laura A. Winston, matron at Hussey Institute, returned home. She had successfully launched the boarding department and the loss of her gentle and refining influence was deeply felt. Nancy L. Lee, of New Garden, North Carolina, was secured to succeed her as matron and went to the field in April of that year. She filled the place to good satisfaction for more than five years and was released at her own request in June, 1894, leaving behind her only memories of kindness, self-sacrifice for others, motherliness among the girls she trained, and conscientious and faithful service in many lines in which by the absence of others it fell to her to act. After a year's rest she accepted the position of head of Friends' New York School for Girls in Victoria, Mexico, a place she has filled ever since with rare fidelity and success.

In the fall of 1892 Jessie Johnson, of Tennessee, a graduate of Guilford College, N. C., was sent to Matamoros as teacher. She never acquired the Spanish language very fully, but she was industrious and helpful in teaching the English classes. The climate did not agree with her health and she returned home in June, 1894. In 1893 Emma Phillips, of Fairmount, Ind., entered Hussey Institute, taking the principal's place as soon as she could use the language sufficiently. A teacher of experience in her home land, energetic and consecrated to the work, the school built up under her administration and with the help of faithful teachers the pupils excelled other schools of the city, as also they had done on some prior occasions, in their public examinations. These examinations are not conducted by the teachers, but by public examiners appointed by the city. Emma Phillips continued in the work of the mission till the fall of 1900, when she entered mission work in Cuba. She was from the beginning the head of Wilmington Yearly

Meeting's mission in Puerto Padre, Cuba. She was married to Francisco Martinez, a Mexican, and since the close of their service in Puerto Padre, Cuba, they have made their home in Mexico.

In 1895 Lizzie M. Hare, of Carthage, Ind., was sent to assist Emma Phillips, upon whom by the withdrawal of other American missionaries, had devolved the duties of both matron and principal. Miss Hare proved a competent matron, a faithful religious worker and a congenial companion to Emma Phillips. And for several years the work prospered under their united instruction and management. Lizzie Hare retired from the field after five years' service and now lives near her former home and is known as Mrs. Charles F. Binford.

In 1895, after about 12 years from its beginning, closed the long and faithful service of Julia L. Ballinger. After her absence of a year and a half following her father's death in 1892, she did not resume the principalship, but took the department of religious instructor in connection with the school and of Bible reader and religious visitor among the church members and in the city generally, for which a term in the Moody Bible Institute in Chicago in 1893 had especially prepared her.

In 1899 Myrtle Davis, of Fairmount, Ind., was sent to Matamoros to be matron of Hussey Institute in place of Lizzie Hare. She was faithful and successful in her management, part of the time the double duties of matron and principal were left on her hands. She retired from the field in November, 1902.

That fall the Board secured the services of Lydia E. Pike, of Fountain City, Ind., to fill the place Myrtle Davis was about to leave. Miss Pike entered the field in November, 1902, bringing with her large experience as a teacher. She served in the double capacity of matron and principal much of her five years of service here, as others had done before her. She proved an excellent matron, principal, re-

ligious instructor and financial manager. In 1903 Leona Longstreth, of Kansas, was sent to Matamoros to assist Miss Pike, who was left with too much on her hands. She served till in June, the end of that school year, to good satisfaction, but could not be retained longer. She was married the following September. Florence O. Macy was sent as matron to Hussey Institute in October, 1905, while Miss Pike was there as principal. After five years of service Miss Pike came home on furlough in 1907, spending much of this year in visiting meetings and other gatherings, speaking in the interest of the Mexican work. Again taking up her long interrupted course at Earlham College, she took the A. B. degree in 1908. She returned to Mexico, to Victoria, to teach there in the place of some of the missionaries released on furlough. She was called home by the serious illness of her aged father and nursed him until his death. Her interest remained in Mexico, however, and she had looked forward to returning there when, the night before her father's burial, she was called peacefully and quietly to her eternal reward and the two were laid away at the same time. She was sincerely mourned by both the Americans and Mexicans, with whom she had labored, and the mission lost a valuable worker. After Miss Pike left Matamoros Florence Macy discharged the double duties of matron and principal. In 1907 Emma Reeder, of Middletown, Ind., entered the work at Matamoros to help Miss Macy. A teacher at home, she was successful in the primary room of the school, but at the end of her first year she was transferred to take a similar place in the new annex of Juarez Institute, Victoria. Florence Macy returned home in 1909 after four years of faithful, energetic service, and is living now at Carthage, Ind., as Mrs. Murray Parker. Aurette Thomas, of Fountain City, Ind., was sent to Hussey Institute in 1910 and is at the present time matron of the school. From September, 1911, Sarah R. Lindley, on furlough from the school in Matehuala, came to Matamoros and started the school in

the absence of a principal. Lou F. Schultz was at Hussey Institute from February, 1911, to the end of the present school year. She will be at Victoria next year as Mrs. Clyde Roberts.

Penn Institute

Similar to Hussey Institute in its religious instruction, its domestic training and course of study is Penn Institute,



Entrance to Friends Meeting House—Penn
Institute to the right

a boarding and day school for girls at Victoria started by New York Friends in 1888, with Gertrudis G. G. de Uresti and Margaretta M. Marriage in charge. A permanent home was at length purchased for this school adjoining the Mission Home property and under several native principals its work progressed. We have noted that in 1895 Nancy L. Lee, on returning from her furlough, became matron of this school. Here she has been ever since except for furloughs.

Associated with her has been Mary Pickett as principal. This school 1911-12 had about 30 boarders. It is provided now with comfortable quarters for school and home and boarding departments. They have put normal work prominently forward, and with a satisfactory course of study, have fitted quite a large number of girls for teaching. This school has enrolled about from 70 to 100 pupils annually, and this year had 26 boarders. Four Mexican all-day assistants are employed in addition to some of the highest classes being taught in connection with Juarez Institute.

Boys' Schools

Much stress has been laid upon teaching the girls, but it has long been noted that there is little chance of establishing Christian homes if the boys and young men are not also educated in like manner. The Mexican mission has endeavored to supply this need as far as is possible by day schools in practically every station. The need of Christian boarding schools for boys has been strongly urged for many years by those on the ground. As has been mentioned, a boys' day school was taught for years by Wm. A. Walls and later by Santiago G. Gonzalez, among others, in connection with the mission at Matamoros, supported in part by women Friends of Philadelphia, one at San Fernando and, in fact, two or three elsewhere, supported by New York Friends; and one at Victoria by Baltimore Friends. During the years from 1890 to 1900 the boys' school at Matamoros was less prosperous owing to a lack of suitable teachers. In 1900 Francis and Rachel Hockett, from Richmond, Ind., opened a boys' school in their home and continued it during their term of service. Hussey Institute, in its primary department, received a number of little boys, from 20 to 60 at a time, that it suited their parents to send to that school with their sisters or for other

reasons; but as Hussey Institute was by no means intended for a mixed school, when these boys grew older they could not attend there. This overflow of boys needed much a good boys' school into which to pass and the Hockett school helped to supply this need.



Misses Lee and Pickett with Graduating Class of 1909

Juarez Institute

The boys' school at Victoria, started in 1887 in charge of Santiago G. Gonzales, as a special work of Baltimore Yearly Meeting, was continued for about fifteen years till in 1903 it was merged into Juarez Institute. Friends of Indiana Yearly Meeting in 1901 decided to open a boarding school for boys at Victoria and George C. Levering, of Maryville, Tenn., was chosen to take charge of it. This school, intended to mate in advancement Hussey and Penn Institutes for girls, was opened January 1, 1903, under the name of Juarez Institute. In addition to work through the grades into high school, its course of instruction included a bib-

lical department and it offered boarding accommodations for several. The first year its enrollment was 22, four taking work in the biblical department. The second year the enrollment was 63, 14 of them boarders, and the numbers have continued to increase up to the full extent of its capacity to receive. In 1905 R. Solomon Tice and his wife, Amanda R. Tice, of Middletown, Ind., were sent to work in Juarez Institute. Both were teachers of a good experience at home and their work has been good in their new positions. Besides their teaching they have charge of the boarding department and Mr. Tice introduced and directed several lines of manual training among the boys, but as the school work increased he was obliged to give up this work largely. The demand for it, however, is great and plans are being made to arrange for its continuance. Juarez Institute has for its home a building in the same square as Penn Institute but farther down the street and on the other side. Its enrollment for 1911-12 was 70, with as many as 31 boarders at one time. Three all-day assistants are employed and two boys teach English classes. This year Juarez Institute and Penn Institute have been legally recognized by the State so that its graduates may teach in the State schools or enter higher institutions without examinations.

In 1907 Emma Reader, the sister of Mrs. Tice, was transferred from the Primary Department at Hussey Institute, to take charge of an annex at Juarez and Penn Institutes, which is really a primary department for both boys and girls. The enrollment in this school for the first and second grades has been from 70 to 80. Two Mexican assistants are employed and as many of the advanced methods of primary work used in this country are introduced as possible. This school is housed in the property known as the Mission Home, the former home of S. A. Purdie and W. I. Kelsey, superintendents of the Mexican missions.

The third to sixth grades are taught separately in Penn

and Juarez Institutes, as the custom of the country requires, but since the idea of co-education has gained sufficient ground the five years of high school work of the two schools are taught together, with good results and economy of teaching force. Following the coming away on furlough of G. C. Levering and wife in 1909, Lydia E. Pike was sent to teach in this joint work and since her death, the other missionaries have continued the same plan. The first gradu-



Juarez Institute

ate of the biblical department, Genaro Ruiz, gave himself as far as he had time, through his four years' course, to evangelistic work among the out stations of the mission and now he is a recorded minister and married. For some time he had charge of the out station of Palmillas, where he preached and he and his wife both taught, he a boys' school and she a girls' school. At present he has been called back to Victoria to help in the teaching at Juarez Institute and to preach on Saturdays and Sundays at some of the nearby

stations. He is highly respected and his services esteemed, a first fruits of what is hoped from Juarez Institute.

The educational work of the mission is only partly represented by its larger institutions. In nearly all of the many out stations, schools have been organized and the children gathered and taught in connection with the church work. The schools in the out stations have been for boys as frequently, perhaps, as for girls.

Publishing Department

The publishing department has been a great factor in sowing gospel seed. It reaches further and touches more people at less cost than any other missionary agency. As was mentioned early in this sketch Samuel A. Purdie's mind had been turned to this line of work even before he knew certainly there would be an opportunity to go to Mexico and the name of his paper had been chosen, "El Ramo de Olivo," The Olive Branch. In the summer of 1872 a small Quarto Cottage hand press and seventy-five pounds of type were given to S. A. Purdie by Anna C. Tatum, of New York, and her two sisters, the first equipment of the Mission Publishing House. "El Ramo de Olivo" was at once published and has continued during the forty years since. Besides its distribution in Mexico, it was the joy of S. A. Purdie that it went to subscribers in every Spanish speaking country in the world, a big record for a Protestant denominational paper. While it has been published in three places, Matamoros, Victoria and Matahuala in these years, it is interesting to note that one of the earliest believers in Mexico, Luciendo Mascorro, is at present actively connected with the paper and has been a large part of the years. He is at present associated with Raymond S. Holding, the resident Friends' missionary at Matahuala. Next to the issuing of "El Ramo de Olivo" S. A. Purdie turned his attention to the school books he found in the hands of the children. In regard to these he writes thus in 1885:

"The want of suitable school books for our Mission Schools was apparent so soon as they were established, which was early in 1872. The School Books issued in Mexico were intensely Catholic, those issued in New York by business firms though less so, all had Catholic forms of prayer, whilst those from Paris were more or less antagonistic to all religion.

"We had to begin with A. B. C., although our first book was better adapted to the word method than any book which



Teachers of Juarez Institute, Penn Institute and the Annex
Misses Lee and Pickett not in group

had preceded it. We only hoped to supply our own school, and 144 copies were issued. This edition lasted over two years and was mostly circulated gratuitously. Just as it was exhausted, in 1874, Presbyterian and Methodist Missions were organized in all parts of the country, and our First Reader was called for. From that time to the present it has gained favor, until about 1,000 copies are sold per month in Mexico, Texas, and New Mexico. It has been followed by a complete series of reading books, decidedly evangelical in their teaching, and unexpectedly to us they

have gained favor in many public schools in all parts of Mexico."

The printing of these was done in small editions, on hand presses, but all S. A. Purdie's books and tracts were stereotyped, and the orders, never very large at a time, were printed when called for.

"As early as 1875 the Catholic papers declared our Juvenile Issues to be the most dangerous element they had to encounter and unless they could be counteracted the coming generation would entirely abandon Romanism."

S. A. Purdie translated and printed many tracts and small books, as an abridgment of the Life of Wm. Penn, of Elizabeth Fry, of Stephen Grellet Gurney's Letter on Christianity, also he printed a life of Angelita Aguilar de Mas-corro, prepared by himself. These tracts and books and many others obtained from the American Tract Society were widely distributed, some by mail, more by colporters and by the missionaries and evangelists on their trips to distant villages and ranches. We cannot here give even the titles of all his publications. Purdie's detailed report for a good many years showed over one million pages printed and circulated annually, including his paper. The output, though not so large of late years, is still a large factor in carrying on the work of the mission. Samuel Purdie was a man of very versatile genius, but he was not a printer nor publisher before going to Mexico; he took up the business because he found it needed. They never had a printer by trade at the mission until in December, 1897, when John S. Turner, of Indiana, and his wife, Luella Moon Turner, were sent to the mission. He was a practical printer and was employed especially to take charge of the printing office. His knowledge of the business soon worked great improvement in this department. His wife is the daughter of Mary Moon Meredith, a minister widely known. Both were interested in the mission work, but their services were enjoyed by the mission for only a few years. He was engaged in

missionary printing in Mexico City for several years and has recently died.

One of the more recent publications of Friends' Mexican Mission Press might be mentioned "The Friends' Discipline," in Spanish. After Friends in America had mostly adopted the uniform discipline, the American Friends' Board of Foreign Missions in charge of Friends' mission work in Cuba and the Foreign Mission Boards of Indiana and West-



Mr. and Mrs. Tice and boys

ern Yearly Meetings, each having work in Mexico, united to have it translated into Spanish and published. The first draft of the translation was made by Joseph M. Purdie, son of Samuel A. Purdie. It was then very carefully revised, W. I. Kelsey, being familiar with the practices of the church in the home land, giving special attention to whether the Spanish translation really expressed the true meaning of the English discipline and Luciano Mascorro, trained scholar in his own language, looking out for correctness of

the Spanish expressions. One thousand copies were printed on the mission press at Victoria, which were afterwards bound and circulated. The missionaries speak highly of the benefit that this discipline has been in unifying the mission churches in their organization and methods of business and in giving them a uniform and definite statement of Christian doctrine.

Evangelistic Department

Schools and publishing were recognized as but means to the one great end of missionary effort, the bringing of the gospel to the people and thereby bringing the people to Christ. Accordingly great stress has been laid on the preaching of the word and gathering those who would hear into meetings or churches. It would be tedious to mention all the ranches and villages which have become preaching stations. In some of these the work flourished for a time, then from deaths or removals or scarcity of workers the congregation dwindled and that station was abandoned and the labor bestowed on a new place. During S. A. Purdie's administration six monthly meetings were organized in this State; eight natives had been recognized and recorded as ministers, and a larger number were itinerant evangelists or devoted home workers. Of those earliest recorded ministers three have died in the triumphs of faith, after doing a good and valiant work for their people. Most of the others are still faithful gospel preachers. One of those whose gift as a minister was publicly recognized by the church in 1885 was a woman, Gertrudis G. Gonzalez de Uresti, sister of Santiago G. Gonzalez. Talented, educated, highly gifted, eloquent and consecrated to her Master's service, she has collected meetings and served them as pastor, has gathered schools and taught them in different places, where in the years her husband's business has taken them, or has fostered work already established, as Bible reader or as religious visitor in Matamoros, as regular preacher in some of

the out-stations, or has taken charge of schools where teachers were lacking and in every way practicable helped to advance Christianity among her people. She still lives and labors, having charge of the school and church at San Fernando. In those often shifting communities no very careful registry was kept of church members who moved from place to place, but it was one of the joys of S. A. Purdié's heart that wherever he found them in after years they retained their Christianity, working with other Protestant churches where there were no Friends, and almost never lapsing again into Romanism. Not long before he left the field he estimated the church members in his superintendency, then living, to be about 600, though not all of them were living where they could attend Friends meetings. Some had moved entirely away and no information about them was at hand. Many had in these nearly twenty-five years gone to their eternal home. The number of adherents not enrolled in the meetings was as large, perhaps, as the number of members. No authoritative statement of the church membership can be given for the present time owing to the continued shifting of residence. There are now seven established meetings and three monthly meetings in this same territory.

Pastors

After S. A. Purdie changed the headquarters of the mission to Victoria, Wm. A. Walls was for some time practically in charge of the church at Matamoros, together with his work of teaching the boys' school. Failing health compelling him to leave Matamoros, several attempts were made to supply the Matamoros meeting with a pastor. When none was on the ground the officers of Hussey Institute often, assisted by the members of the Christian Endeavor Society and by the native Presbyterian minister, kept up the Sabbath school and the church services. In 1894 Joseph W. Lamb, of Amboy, Ind., was sent to Matamoros

as a helper, but after one year he was transferred to Victoria, where, as occasion demanded, he helped as an evangelist, took the place of an absent superintendent, etc. In 1897 Geo. D. Weeks and his wife, Sarah, of Iowa Yearly Meeting, were sent to Matamoros, that he might be pastor of the meeting there. He began service well; but before ten months were passed they had to return North on account of the wife's failing health. In 1900 Francis and Rachel Hockett, of Richmond, Ind., went to Matamoros to supply the place of pastor and assist in other ways as they could. They had to use an interpreter at first in Sabbath school, church and pastoral visiting. As has been before mentioned, they held a successful boys' school in their own home, in addition to doing pastoral work. In 1905, after nearly five years of service, they returned home, respected and beloved by those among whom they had labored. Everett E. and Clara E. Morgan, who had been missionaries in Friends' mission at Matahuala for nine years, and who were at home on furlough, were sent to Matamoros in 1909 to take charge of the church. Their services were well appreciated alike by the natives and their fellow workers. But mortal disease had fastened upon the wife, and after a heroic, but unsuccessful struggle with it for more than a year, her spirit passed on from Matamoros to its heavenly home, on the 19th of the ninth month, 1909, the first of Friends' Mexican missionaries—some children not counted—to yield up life on the mission field. Everett Morgan remained in the work until 1911. Since then he has lived in Brownsville, Texas, and has married again. The present prospect is that he will again become the pastor of the Matamoros meeting this coming year. In the meantime Mary L. Ellis, formerly missionary to Cuba, was in charge of the church at Matamoros for four months the past year, to its benefit.

At Victoria there has always been more ministerial help, both of missionaries and of natives. When Samuel Purdie removed to Victoria there were but few Friends there, but

he soon gathered a church around him. In 1893 W. I. Kelsey and wife were sent there, he to assist S. A. Purdie and she to take charge of New York Yearly Meeting's school for girls, now Penn Institute. After S. A. Purdie returned North, Mr. Kelsey was in charge of the church at Victoria, and associated with him at different times were Joseph W. Lamb and Geo. C. Levering, and in 1905 R. Solomon Tice was sent to Victoria, and is still there. Last year, Clyde Roberts, of Nebraska, was sent to Victoria, to serve the church as pastor. He preached at first through an interpreter, while learning the language, but is beginning to feel able to use the Spanish himself. He and his wife (Miss Shultz, who was at Matamoros last year) are to be at Victoria again this year. Besides the missionaries already mentioned, two of the most prominent and earliest native ministers, Luciano Mascorro and Santiago G. Gonzalez have served that meeting as pastors a large part of the time. The latter had his home in Victoria over twenty years and was looked upon much of the time as the regular pastor, as well as the teacher of Baltimore Friends Boys' School. During the Christmas season of 1910 he passed on to his heavenly home, after a long life of faithful service in the effort to advance our Father's kingdom among his people. He was by nature an eloquent speaker and in his maturity his sermons were very impressive. Active in the out-stations near Victoria, and doing some evangelistic work among the meetings farther south, should be mentioned Genaro Ruiz, recorded a minister a few years ago, and who was educated for four years in Juarez Institute. Also in the far south at Gomez Farias until this present revolution, Julia Gonzalez Gea, a minister over 80 years of age, has kept school and church together. The sister of Santiago G. Gonzalez, Gertrudis G. de Uresti, who keeps up the work at San Fernando, has already been mentioned. It is well to note that the mission churches are taught to help others as well as themselves. A new church was needed at Vic-

toria, and the native church members contributed \$530.35 of its total cost of \$2,550.31. This church was dedicated in 1903, its construction, as well as numerous changes in the mission properties, having been supervised by Frank and Phariba Stephens, of Richmond, Ind. For some time past the Victoria Meeting has contributed \$25.00 per month that church services and day schools might be regularly conducted at the out-station of Palmillas.

Little mention has been made of the Sabbath school work, but it is the general feeling that in the Sabbath schools lies the real hope of the church, and every effort is made to make them successful. The Sabbath school at Victoria the past year numbered, during the school year, 120, with 14 teachers.

If one looks back to the minutes of Indiana Yearly Meeting of 1874 he finds that Friends that year raised \$2,693.00 for the Mexican work just undertaken. This amount kept increasing until during the years 1880-1890, over \$4,000 a year were spent on the Mexican mission. Most of the American Yearly Meetings had contributed to this work in some phase, and even Friends of London Yearly Meeting sent their donations to it. About this time a new spirit of missions swept American Friends and many yearly meetings began missions of their own, often in other countries, until by 1898 only one—Baltimore—was contributing to the work under the management of Indiana Yearly Meeting. This natural withdrawal of financial help had its detrimental effect on the mission work. By 1898 the total contributed to the Mexican work was less than that given in 1874, when there was but one station. As a result there was a scarcity of workers and a necessary contraction of the work. Since 1900, however, the tide has been turning again, until for several years from \$8,000 to \$10,000 has been expended in this field in Mexico. During the past year the American Friends Board of Foreign Missions has been endeavoring to raise a sum large enough to materially help three or four

of the missionary fields. In Mexico the hope is to be able properly to equip the ninety acres of land recently purchased, outside of Victoria, so that industrial training, as well as better accommodations, can be furnished the girls and boys of Penn and Juarez Institutes. Already seventy acres have been enclosed by barbed wire fence, sixty orange trees planted, besides lemon, plum and grape fruit and a large palm thatched barn built to house the four mules and six cows. One thousand encalyptus trees have also been donated. This advance step will mean much to the mission in many lines.

At home, two important changes have been made in the administration in the last years. In 1900 Indiana Yearly Meeting adopted a "plan for consolidating the foreign mission work of the yearly meeting under the control of a single board," and the Women's Foreign Mission Association, which had been such a vital force in missions since 1883, gradually disappeared as an organization from the active executive work of foreign missions and Hussey Institute, under its control since 1886, passed to the now single Board, this Board being practically the Foreign Mission Board of the yearly meeting, with some changes in organization and personnel.

The American Friends Board of Foreign Missions authorized by the Conference of 1892, organized in 1894, and adopted by the Five Years Meeting in 1902, as its Board of Foreign Missions, has, through the years, been acquiring its recognition as a Central Board of all Friends, and in 1907 the management of the missions of Indiana Yearly Meeting in the State of Tamaulipas, and of those of Western Yearly Meeting in the State of San Luis Potosi, Mexico, was placed in the hands of this Board, which directs them through a Field Committee, composed of representatives from the two yearly meetings.

For the past ten to twelve years there has been an annual or yearly meeting of Friends in Mexico, to which each

of the monthly meetings in the states of Tamaulipas and San Luis Potósi appoint delegates. This organization was authorized and approved by the Boards in charge and has the functions of both a quarterly and yearly meeting. With a membership of more than 1,000 members, there is a promising outlook for this Mexican Yearly Meeting, and the good resulting from this meeting and associating, has been very marked.

Such are some of the facts in the history of this oldest of missions belonging to American Friends. Much of fascinating interest could be told of the dangers in the early days, of the wonderful change of heart that led those men and women to leave the Catholic church, which had been their church for generations, a church in Mexico grafted on to an idolatrous pagan stem and retaining many of the characteristics of the parent stock. It took courage to brave the persecution and stand firm, but one has only to look at Don Julio Gonzalez Gea, one of the early converts, now over eighty years old, and still active for the Master, and Luciano Mascorro and Gertrudis G. de Uresti, both elderly people and still finding their chief joy in the service of the church, to realize that the foundation was well laid and the faith divinely blessed and courage given to "stand fast in the Lord." Many interesting narratives could be told of present day experiences that are just as real and will be as long enduring. The vision of service that came to S. A. Purdie more than forty years ago has been realized by him, and many since, and still God calls his workers to the field, that those in Mexico, hungry for the gospel, may be filled and may acknowledge the love and care that God gives to each of his children. Surely His blessing has rested on this mission.

HISTORIC SKETCH OF FRIENDS MISSION WORK IN MEXICO, STATE OF SAN LUIS POTOSI

Matehuala, the most southerly missionary station of Friends in Mexico, lies 350 miles south of Laredo, Texas. It is situated between two mountain ranges, in a valley about thirty miles wide, and has an elevation of 5,000 feet above sea level, having a population of about 20,000 inhabitants, devoted to mining, agriculture, and smelting. There is a large copper smelter, owned and operated by Americans, Ixtle, a valuable fiber plant, also guayule, a rubber plant, are the source of great wealth.

In 1884 Ora Osborn and Lillie A. Neiger, of Danville, Ind., were sent to the Matamoros mission by the Women's Board of Western Yearly Meeting, to learn the language and the methods of missionary work prior to be stationed elsewhere. Mission work was opened in the City of Mexico early in 1886, under Franklin and Sarah J. King, of Western Yearly Meeting, and Ora Osborne and Lillie Neiger were sent with them. A meeting for worship, a Bible school and a day school, taught by these young ladies, were opened; but climate not agreeing with Mr. King's health, he and his wife returned home after about six months, leaving the work in charge of the young ladies. Ora Osborn entered the work of another denomination; Lillie Neiger stood by the new mission alone, keeping up her school and doing all she could.

In the summer of 1886, Ervin G. Taber, and Margaret C., his wife, were sent out by Western Yearly Meeting of Friends, to take up their work in Mexico City, reaching the field November 20th. Lillie Neiger was the only worker then in the field. She had a small day school, and as the work was begun they soon drew together a good congregation. Through the help of Kansas Yearly Meeting a native teacher and interpreter of Spanish was employed, thus

enabling the Tabers to begin work while studying the language.

While there they had the advantage of mingling with missionaries of other churches, and becoming acquainted with methods of work, especially in the boarding schools. They soon received some girls in their home, who made good progress in all lines of work. The marvelous conversion of one of them was a great delight to all. She lived a faithful Christian, and a year or so after, entered into the eternal joys of her Lord.

The first annual missionary conference held in Mexico City gave an opportunity of meeting noted ministers and bishops of other denominations, from the United States as well as from different parts of the Republic. Among these was Dr. Wm. Butler, founder of the Methodist Episcopal work in India, as well as Mexico, whose son, Dr. John W. Butler, has so devotedly carried on their work for so many years. Such gatherings are sources of great blessing and inspiration to workers. Julia L. Ballenger, from Indiana Yearly Meeting's Mission at Matamoros, was in attendance, and her presence enjoyed in the mission home.

It soon became apparent that Friends did not have the money to buy and fit up a compound in Mexico City, nor was there great need to do so among so many denominations, so they began to look about for an unoccupied and needy field, and felt it was the right thing to do to move to the field now occupied by Friends in and around Matehuala, in the State of San Luis Potosi. Ervin Taber and family reached there November 15, 1888, and opened work with a public meeting, December 7th, amid great opposition. Priests and people rose up against them. Catholicism had had complete sway for centuries, and did not propose to have anything else come in. The Protestants were objects of derision and contempt. Stones were thrown into their meetings, and at them on the street, but no one was ever seriously hurt. People were warned to have nothing to do

with them, to sell them nothing to eat, etc. Only one water carrier was brave enough to bring them water. First, through curiosity, then from interest, until the gospel was listened to, believed, and accepted. To these consecrated, sacrificing, faithful workers was given this pioneer work of



Mission Home in Matehuala, Built 1911

laying the foundation stones of Christian character, showing to unwilling eyes the beauties of the Christian life, and the salvation we have in Christ our Redeemer. They at once began entering the homes of the then few who would receive them, reading the Bible to them, distributing litera-

ture, and sought to improve every opportunity of reaching as many as possible, and getting them interested in their own salvation and that of others.

Imagine, if you can, what a task they had before them, and the faith and courage needed to keep them pressing forward in the work. From the viewpoint of the natives, the missionaries were considered as emissaries of Satan, trying to pervert them from the true faith of their church, and they were ready to resent the intrusion just as far as the law would allow, and often farther. The only thing to do was to patiently show them one had something better than Catholicism had to offer, and little by little the truth must penetrate the dense superstition and ignorance, and finally win.

Among those who were brought in was a widow, Benita Cortes, who helped in the Dorcas Society, and afterward became a Bible reader, doing faithful service in the homes. The gospel here, as elsewhere, proved to be the power of God unto salvation to all who believed, thus a church was soon built up. There was great need of the mission owning property in order to establish the work, as well as for the comfort of the missionaries. A large and beautiful garden of four acres often attracted their attention, as a fine location for a compound. Their hearts were gladdened when they learned that a sum had been bequeathed to our Board and that the garden could be bought. After the necessary negotiations, erection of buildings, etc., they were comfortably housed in our own mission compound, which included church, school rooms, dormitory, and home for the missionaries.

In 1890, Margaret Taber went to the United States with their two daughters, Emma Lois and Dora, to put them in school. Dora was in decline of health, so was left in a home for invalids. Emma Lois continued in school, graduated at Earlham College, and married Walter C. Pierce, of Ohio. Dora returned to Mexico with Margareta Marriage,

when she came to enter the work. Dora did not improve in health, but blessed their home with her patient spirit until February 26, 1895, when she fell asleep in Jesus. Her form was laid away in the beautiful Campo Santo of Matehuala. Margaretta Marriage and Trinidad Bolado took charge of the school, and boarding department, helping also in the various lines of church work, proving themselves very efficient.

The school, Sabbath school, preaching service, women's meetings, prayer meetings, and family visiting all moved forward with the Lord's blessing crowning our efforts. Ervin Taber found time to reach out and visit most of the villages and ranches about here, thus taking the gospel to many who otherwise might never have heard it, or not for many years.

In 1895, in December, Eucario M. Sein and Margaretta Marriage were married, and afterward took charge of the work in Matehuala for several years. Mr. Sein came to our mission from Toluca, Mexico, with the purpose of becoming acquainted with the mission work, and see whether he wished to engage in it. He had been converted, he was hungry for the gospel, and being a student he applied himself to Bible study, and religious literature, both in English and Spanish. He opened his heart to the Lord, and to the teaching of His word, and soon became a power for God. He was faithful and valuable in all lines of the work of the mission.

After some fourteen years of active, faithful service, in which his wife was ever a constant helper, and a source of great inspiration, he accepted the position of general secretary of all the Sunday school work in the Republic of Mexico. Thus entering a broader sphere of usefulness. He is still carrying on this work successfully, under the blessing of God, by the power of the Spirit.

In 1895, the Tabers opened work permanently in Cedral, with Sarah A. Lindley, a normal trained teacher from In-

diana, who came to the field in October, 1894. She had charge of the school work, and entered heartily into the interests of the church, laboring faithfully for its advancement in all lines.

With commodious buildings in both places, the outlook was now fair for the future. The planning of these buildings for comfort and convenience, was a very interesting feature to all. The slow process of building with adobes, bricks, and stone, was directed by Ervin Taber. The carpenter work was especially tedious, as the timbers were brought from the mountains, and the lumber sawed out by hand.

Outpost work had been established in Dr. Arroyo, La Paz, and other places. Later the work in Dr. Arroyo was given over to the Baptist missionaries, Mr. and Mrs. J. G. Chastain, with whom we had pleasant associations.

In 1898, after eleven and one-half years of faithful, efficient service, the Tabers felt the time had come for them to leave the field, and return to the home land for the education of their four younger children, born on the field, and consecrated to the Master. The natives, as well as workers, regretted exceedingly to see them leave, and felt we could scarcely carry on the work without them, yet it seemed right for them to go.

This same year, before they left, we had the pleasure of having the Mexican Yearly Meeting of Friends held in Cedral for the first time, which was a time of special blessing to our people in Cedral and Matehuala. Victoria was represented by W. I. Kelsey and J. W. Lamb, and Emma Phillips and Lizzie Hare came from Matamoros, the two main stations of Indiana Yearly Meeting.

In 1898, shortly before the Tabers left, Everett S. Morgan, and Clara Morgan, his wife, came to the field, beginning at once their study of the language and of the people. They soon learned to love the people, and held a warm place in their affections, and were soon helpful in different

lines of work. They were located at different times in Cedral, Estacion de Catorce, and Real de Catorce, in church and school work, and work with the women. They were ever self-sacrificing and doing what they could for the up-



View down Canon near Catorce. Catorce, 14,000 feet elevation, shown in upper right hand corner

lifting of the people. I have known Mrs. Morgan more than once to drop everything to help a bride or someone else out of their difficulty, cut and make a dress for them; perhaps a bridal dress given at the Eleventh hour. As you

may know, the bridegroom furnishes the bride's trousseau in this country, elegant and bountiful, if the groom can afford it, or limited to the absolute necessities, and less, in case of the very poor. They try to have a white veil for the bride if possible.

It was thought that more could be accomplished, and more people reached by moving the workers from the Estacion de Catorce, to Real de Catorce, up in the so-called cup in the mountain, with peaks rising up all around it. This is one of the towns having the highest elevation in Mexico, and picturesque beyond description, and at that time a live and busy place, because of its very rich mines, called Catorce, they say, because of the fourteen robbers once executed near the place, Catorce meaning fourteen.

As vehicles cannot go over the steep mountain road, the chairs,² boxes, trunks, beds, etc., had to be strapped on burros to be moved, and the organ and cupboard carried on the men's backs. The road is very steep, rising 2,000 feet in two miles. It took from fifteen to twenty burros, not because of our great possessions, but because of the steep mountain road, and in part because of the man in charge started the burros when only partially laden, as he was paid by the burro load. That ride up the mountain is ever full of interest and inspiration, and especially so now that we were moving up to occupy such aerial heights. In places the narrow road had the mountain banked up on one side, while from the other side you looked down into an abyss hundreds of feet below. Often ascending, you would meet some twenty-five or more burros descending, laden with ore, or when we were descending, we often met on the way, animals laden with wood, coal, straw, boxes of fruit or merchandise, fodder, etc. While it was all very interesting, it took a little nerve to keep quiet while your supposed to be sure-footed animal threaded its way through the crowd. On one side was the danger of being pressed up against the mountain side, while on the other side of this narrow road

interests declined, and many people went to La Paz and other places to find work, so that it did not seem advisable to continue the school, and only a native worker was left in charge.

As there was an urgent call for a pastor in Matamoros, E. E. Morgan and wife went to take charge of the church and school work there.

In 1900 Dr. B. F. Andrews, and Bertha H. Andrews, his wife, with their little daughter, Mabel, came from Oskaloosa, Iowa. They were sent out by Western Yearly Meeting to establish a medical department, hoping thus to reach out and bring in many souls, not approachable through the other avenues. Dr. Andrews began work through an interpreter, even while learning the language, and very soon found all he could do. The people learned of his professional skill, and thus his Christian influence extended farther and farther, from year to year, entering many homes that otherwise would not have been reached. Many persons came in from the villages and ranches round about, sometimes from quite a distance, and many of the ranchmen were well able to pay for their treatment, thus helping to was the abyss, which was the side the animal seemed inclined to choose. In one or two places you could look down and see the carcass of an animal that had fallen over.

S. A. Lindley and a native teacher were the first to open school and church work in this fanatical place. After a month or more, E. E. Morgan and wife joined them in the work. A good school and congregation were soon built up, as many had heard the gospel in other places. It was a very fanatical town still, and the people did not hesitate a moment to call us "diables" to our faces, throw stones against our doors, and many other offensive things; all which we could easily overlook, since they knew not what they were doing. Some expressed a regret that they did not have the valiant people of the former days there to rise up and expel us from their borders. In a few years the mining

compensate for the many that must be treated free. The Doctor thus had an excellent opportunity for the distribution of literature, and of directing many patients to the Great Physician, the sinner's friend. Dr. Andrews and wife had the direction of the church and school work in Cedral for some five years or more, in connection with their other work. Mrs. Andrews had special work with the women, thus entering their homes, and teaching them something of the Christian ideal of home life, as well as teaching them work in the Dorcas Society.

In the year 1906, Dr. Andrews and family moved to Matchuala, in order to help with the church work, in connection with his professional work, as E. M. Sein and family had moved to Pueblo, Mexico, when he took up the work as general secretary of the Sunday school work in Mexico, and there was need of some other helpers.

Here, as in Cedral, they soon found much to do, among our own members as well as among those who were only liberal. A year or so after moving to Matchuala Dr. Andrews was employed as physician for the Smelting Company, which in connection with his private practice, made quite heavy work. They always felt, however, that they preferred to be more closely connected with the mission work than was possible when they had so much to do with the smelter work. Changes came at the smelter and Dr. Andrews gave up the work there. The Board felt that the funds on hand were not sufficient to justify the setting up and equipment of a hospital, as was desired, so they decided not to continue that branch of the work, even though they fully recognized its great value. Dr. and Mrs. Andrews buried two of their children while on the field.

In 1904 the Board decided to re-establish the boarding school for girls in Matchuala. S. A. Lindley, who was to have the direction of it, insisted that someone else must accompany her to help carry a part of the responsibility of the work. As no one offered herself for the place, the Board

rather pressed the matter upon Ida M. Roberts, of Westfield, Ind., at that time a member of the Board. They all felt sure she would make an efficient helper, and time proved the wisdom of their choice, although she urged the necessity of there being a "younger woman" sent out. She consented to come for a year at least, giving them time to find that "younger woman" for the place. Her experience



Sarah A. Lindley

of several years in the Indian work in the West, prepared her to do efficient service from the first, even while learning the language. She was superintendent of the work while on the field, and wrote monthly letters to the various quarterly meeting superintendents, in order to increase the interest in the home field. She also taught English classes, and was ever helpful in the work in all lines. After three years in the work, she was called home on account of the illness

of her mother, which lasted for some months, so that she did not return.

The day school in Matchuala, the year before opening the boarding department in 1905, had only an enrollment of about thirty pupils. The first year after the change was made, we enrolled about three times that number, and from year to year it has grown until we this year have



School Building and Church at left. Row of school children in front

reached an enrollment of 165. The school grew until it was necessary to add to the buildings two commodious school rooms. We have a course of study arranged that requires from ten to twelve years of good faithful work to complete, thus preparing our girls, especially for teaching, or for other positions they may desire to fill. Eight of our own girls have graduated, and most of them are doing good work in our own schools, as well as helping in the church work; so that we rejoice in being permitted to see this fruit of our

labor in the Master's vineyard. Special emphasis is given to the teaching of the Bible as the base of all true education, and the development of Christian character. We have organized a Junior Christian Endeavor Society, trying thus to reach those who do not attend our Sunday school. More could be accomplished if someone had time to visit in the



Raymond S. Holding

homes of all the children attending our school, which is impossible with our present number of workers.

In 1906 Raymond S. Holding and family joined us in the work. They had been in mission work five years in Cuba, so came with experience that insures efficient service from the beginning. They were stationed first in Cedral,

but there was so much need of his services in Matchuala that in 1908 they moved from Cedral.

R. S. Holding has faithfully carried forward the work. The congregation not only grows in numbers, but the members give evidence of permanent growth in spiritual life.

We have regretted exceedingly the impossibility of keeping our boys in school, after a certain age, but R. S. Holding



Mrs. Holding

has kept in close touch with them, receiving them in his home one or two evenings each week, and practicing songs with them, furnishing a quartette frequently in our meetings. He has the gift of keeping the individual members in line, and each doing his part in the work, a gift much needed in every church, but especially so here and at this time.

In 1908 Charles C. Haworth and wife served very acceptably in this field during a few months of intermission

in their work in Cuba.

In the year 1910, Mary B. Whinnery came to the field, and was making good progress learning the language, and getting hold of the work, when the Revolutionary movements of last year made it seem advisable for the women and children at least, to leave the field for a time, so we very reluctantly did so, closing the two lower departments, and leaving the two higher departments working. They continued until the close of the year without any serious interruption. R. S. Holding remained alone and faithfully stood by the work and the people.

This year, at different times, it has appeared that the time had almost come when it would be necessary to leave. In fact all the American women, except one, did leave for some time. Realizing how much work would suffer, and how much the native church needs our presence and help, now even more than ordinarily, we decided to remain until something actually developed here to close up the school, or interfere seriously with the work. We praised the Lord for His protecting care, and hoped that we may be able to go on through the year without interruption, and that peace may soon be restored, for we can note the blighting effect of conditions upon the spiritual life of our members.

Much has been accomplished during the past twenty-four years of the work here. The people have come to understand why we are here, and have learned to respect the work, and the workers. Even those who were bitter enemies in the beginning, are now friendly toward the work. Doubtless many souls have been saved, and much has been done in the way of building up Christian character in the lives of the children, that must bear fruit in the coming generations. Not nearly all has been accomplished that we would like to see, for the ravages of sin and satan cannot be destroyed in one generation, nor in two, yet many have come to a saving knowledge of the Lord, and their lives made Christ-like. Mistakes have been made, for the work has

been done by finite hands; but we are glad to have had a part in the work, and have found His grace sufficient for every time of need, and His promises sure and true.

The native converts have many of them had to pass through severe tests of their faith, on account of the efforts of the priests to turn away from the Protestant faith. There has sometimes been bitter persecution. Yet it is, no doubt, one of the means God uses to thoroughly establish his children in the faith. As the adverse winds cause the oak to thrust its roots deep into the earth, and to grow strong and sturdy, so the testing of persecution produces sturdy Christians, and eliminates weaklings.

Don Filipe Gloria, one of the early converts, and for many years an efficient worker in charge of the work at Catorce, suffered much because of his fidelity, the people there being specially fanatical.

In Patrero, where Don Felipe Gloria was later stationed as pastor, a live and consecrated body of believers were gathered in and the work prospered remarkably until the crisis in mining activity, when the converts were scattered, though the few that were left have continued faithful, and to them a few more are being added from day to day.

While Brother Gloria might not be called an eloquent public speaker, his consecrated life has been a living example of the power of Jesus Christ to save and to keep. As he has related to me the many tests through which he has had to pass, I have felt that God has taken this means of showing to the world about him that there is power in the grace of Christ Jesus such as the unbeliever can never experience or enjoy.

What changes these 24 years have wrought! Public sentiment is no longer charged with that bitter hatred. There is a vast portion of the inhabitants that, while they are not openly in favor of Protestantism, their attitude has proven that the work, religious and educational, holds a warm place in the hearts of the people.

The fierce opposition referred to in the pioneer days is a thing of the past. The better class of people have, despite the contrary advice of the Catholic priests, sent their children to the day school where they have received Protestant



Don Felipe, Gloria, wife and daughter

instruction. These children find their way into the Bible school and oftentimes the parents follow them. Not only do we note a very great respect shown the Protestants by Catholics that were formerly quite fanatical, but there is

ofttimes a deference. Upon one occasion two persons applied to a property owner for the occupancy of a house that was for rent. One of the applicants was a poor Protestant and the other a Catholic, as was the owner of the house. The Protestant received the house because, as the owner said: "The Protestants or the Friends keep their word." Upon another occasion a member of our church was arrested and taken before the chief magistrate, where he was accused of a trivial offence. The accused declared that he was a Friend and then and there was dismissed because the judge said that he never had known of the Friends being guilty of such an offence.

The school work has been spoken of by persons competent to judge as being superior to any other school here. Last week was, perhaps, the genuine test of the loyalty of the patrons of the school.

The renowned Catholic Bishop came to Matehuala to confirm the children of all the Catholics. Great pressure has been brought to bear on parents and children to induce them to leave our school. One woman came today and told of how she had been treated by the Bishop, refusing to administer the confirmation unless the children were taken from the Protestant school. After consulting with us, the lady decided that the education of her children was of more importance than anything she could receive from the exacting prelate. Though many families were subjected to the same unfair and unchristian treatment, not one of the children has been taken from school. This simple fact affords us a very great satisfaction, since the above officer of the Romish church is clothed with almost supreme authority.

The thinking public has become thoroughly convinced that very serious evils abound in the religion that has been given out as Christian, and that the Protestant religion is indeed true. Little by little the prejudice has worn off and the teaching that, during these 24 years, has been con-

stantly given out has taken a firm hold on the lives of the people.

The religious services of today have so changed from those of ten or fifteen years ago that there does not exist even a favorable comparison. There still remains the marks of stones thrown against the church door, also the front part of the pulpit shows where a stone was hurled against it. But now, as the hour for meeting draws near, the meeting house is usually well filled with serious, intelligent and well behaved people. A Christian atmosphere pervades the audience and one can not but feel that Christ lives and reigns in the hearts of many of those that gather with remarkable regularity at all the services.

The membership now numbers over one hundred and the church is a praying church, and well given over to Christian activities. The members know how to visit the sick and to tell the story of a Redeemer's love. A number of members at present have a sufficient knowledge of the Bible to go into homes and to help the weaker members fight their spiritual battles and to help them over the perplexing questions that come to almost every convert.

When we take these facts into consideration and remember that this degree of faithfulness has characterized the church through a very great crisis, namely, two years of revolution, it certainly behooves us to life our hearts to God in prayer and thanksgiving.

Along with the growth of the day school and the church there has been the steady growth of the Endeavor Society and of the Sabbath school.

Real, genuine Christian activity characterizes the C. E. Society. This society has proven a real arm of the church. The work of the Temperance, Social and Propagation committees has been especially commendable. The Temperance Committee organizes temperance meetings, thus presenting the evils of the liquor traffic with all the force that is possible. This work has created a pronounced

and very favorable sentiment around a large circle of people that attend the temperance meetings. Many pledges have been signed and some pronounced drunkards have been reformed.

The Sabbath school is a source of strength to the faithful band of children and teachers that compose it. The young men's Bible class has been the means of deepening the Christian experience of a goodly number of young men that have been faithful.

It is a source of inspiration to attend the Junior Endeavor Society. This society is in charge of the teachers of the day school. They take a little time each Friday evening and gather in two rooms and study the subject indicated in the Christian Endeavor World. The 150 children enter into the text reading and the songs with a zeal worthy of more advanced Endeavorers.

One very gratifying feature of the work, both school and church, is the step that has been taken towards self-support. The people are willing to partly pay for that which a few years ago they would barely accept as a gift. With the exception of a few worthy poor, all the children pay a monthly quota for their schooling. Formerly all school supplies were furnished, while now, with a few exceptions, each pupil buys his or her books. The change, while not kindly accepted by some, has come to stay, and is, at the same time, bringing to our institutions a more desirable and teachable class of people.

The contributions of the church, C. E. and Bible school compare favorably with those of the home land, taking into consideration their financial ability to give.

It would be well to mention here the favorable attitude of the American colony to our work. There is quite a colony of Americans, principally employees of the smelting and mining company. They have always manifested a deep interest in the work. Each Christmas we call upon them for an offering to be used for charitable purposes. With

very few exceptions they have all given readily and quite generously to the cause. Last year the offering given from them amounted to about \$100.

Misses Sarah A. Lindley and Mary B. Whinnery started a movement to establish a college library. They made it a point to call upon the business men (Mexicans) of Matehuala. As a proof of the general approbation of the plan, the people contributed \$100 to the cause. This library is being established. Some of the books have been sent for already. As soon as it is stocked up as well as the money on hand will permit, we hope to send circulars to all that have contributed in order that they may more thoroughly appreciate the work in which they have so heartily co-operated.

We realize that a general crisis is now upon us. Our hopes of seeing the revolution brought to a speedy end becomes at times shattered. It is a question of living a day at a time and trusting all to Him who doeth all things well, and can overrule all things for good.

It has been a source of much satisfaction to see the way the various branches of the work have maintained a normal life and that the believers have not given themselves over to the political storm that has so generally prevailed.

These facts, along with others above related, have gone far to convince us of the presence of God, and of His Guidance through the perilous times that are upon us.

Our interests and workers here and at other places have been remarkably protected during the two years of revolution. While serious dangers have at times threatened us, all seems to have been turned to account for God. We do, however, feel that a favorable change will soon be brought about and that the great work that lay so close to the heart of the Master may be carried on until every knee shall bow and every tongue confess the name of Jesus.

THE STORY OF FRIENDS IN CUBA

Preliminary Steps

Late in the year 1897, while returning from a visit to Friends' missions in Jamaica, Zenas L. Martin was sitting on the deck of one of the United Fruit Company's banana steamers in company with Capt. L. D. Baker while they passed in sight of the east coast of Cuba. Capt. Baker remarked that the company he represented was expecting to purchase and develop property in Cuba after the insurrection that was then going on, and he wished Friends to follow with their missions. Later the issues of the Spanish-American war directed the attention of Friends generally in common with other denominations of America, to the religious and moral destitution in Cuba.

As early as 1898, a few weeks after the cessation of hostilities between Spain and the United States, Iowa Yearly Meeting authorized its mission board to solicit the co-operation of other yearly meetings with a view to entering the field. All of the yearly meetings communicated with, except one from which no reply was received, expressed deep interest in and sympathy for the proposed work. In the spring of 1899, Capt. Baker further opened the way by offering \$1,000 to aid in starting the mission. This amount he increased later. The subject was a matter of general concern among Friends in 1898 and 1899.

In November of the latter year Benjamin F. Trueblood made a visit to Cuba to investigate conditions. He was impressed with the opening for Friends there and did much with voice and pen to stimulate interest. About this time John B. Wood began preparations for starting a mission near Havana. The feeling, however, as expressed generally, was that the work of Friends should be administered by the American Friends' Board of Foreign Missions. This

board at a meeting held the 4th and 5th of February, 1900, by the authority and instructions of seven yearly meetings took definite steps toward opening a Friends' mission in Cuba.

At this time the appointment of missionaries was considered and Zenas L. Martin, as Agent and Superintendent for the Board, was directed to visit Cuba with a view to locating the mission. In pursuance of his appointment, he visited Cuba in April, 1900. His first stop was in Havana, where he investigated conditions, and then went to Gibara, on the north coast of the eastern part of the island. He also visited the adjacent towns of Holguin and Banes. His report having been accepted by the Board, the first missionaries sailed from New York, November 3, 1900, and landed at Gibara eleven days later, where a building was rented and the work at once inaugurated.

The Field

The field of Friends in Eastern Cuba is a territory approximately 100 miles long and 50 miles wide and includes all the municipalities of Gibara and Banes and the greater part of those of Holguin and Puerto Padre. The census of 1907 gives the population as follows: Gibara (Banes has since been separated from Gibara), 39,343; Holguin, 50,224; Puerto Padre, 34,061. These figures include a large rural population and about 50 towns and villages. The last decade has seen a rapid increase in population. The rate of increase for the eight years preceding the last census was 46 per cent. About 40,000 of the total inhabitants are children of school age, less than one-fourth of whom are in school.

The principal products are agricultural, though some gold is mined near Holguin. During the first nine months of 1910 5,304,000 plantains were shipped from Gibara. Tropical fruits, vegetables and corn are raised. The leading product is sugar. There are four large sugar mills in this

district, two of which are among the largest in the world. The cane harvest of 1910 resulted in the production by these mills of more than 1,255,000 bags of sugar of 325 pounds each. Ground is broken for a fifth mill of still larger proportions, the estimated cost of which, with its accessories, is \$5,000,000.

The inhabitants have the same characteristics as those of the rest of the island, except that near Banes are about 600 natives of Jamaica who are ministered to by the Friends' missionaries. When the Friends' mission was opened, the only way of access to the district was by steamer to Gibara or across the island on horseback. Now a network of railways gives access to all of the principal towns of the field as well as connects with the Cuban Central railroad and all parts of the island. This makes it possible for workers to make frequent visits to towns which five years ago were seldom or never visited.

The Gibara Station

The first missionaries sent out by the Board to open work in Cuba were Emma Phillips, Sylvester Jones and wife, May M. Jones and Maria S. Trevino. The place chosen was Gibara. This town is beautifully located upon a point of land. On one side the ocean waves are in ceaseless battle with the coral decked rocks, on the other is the quiet harbor, far out into which is thrust a substantial wharf which becomes a hive of workingmen as soon as a vessel anchors at the pier. Back of the town is an imposing hill, on the highest part of which the Cuban flag waves over the local headquarters of the rural guards. From here there is a most enchanting view. One looks down upon the red tile of the houses or along the coast where the "shacks" of the poorer people seem to hug each other as if afraid of the great Atlantic as it washes their door-yards. The harbor bears upon its bosom a fleet of sailing craft. The whitewashed homes of the village on the other

side are plainly seen. Beyond are the green cane fields and farther still rises the smoke of the Sta. Lucia sugar mill. The panorama is fitly framed by the rugged hills of the distant background.

When the mission was opened at Gibara the people were entirely destitute of religious teaching. There was but one Catholic priest to a population of more than 30,000. His ministrations were confined to collecting fees for baptisms,



One of the Four Divisions of Gibara Sunday School
The divisions are about equal in size

marriage ceremonies and mass. There was no open Bible, no preaching, no Sunday school. The most aggressive religious teaching was that done by the spiritualist.

From the beginning the Gibara work has been in good repute with the people of the town. The various lines of work taken up have grown steadily. A record of the first Sunday spent by the missionaries in Gibara has this item, "Held Sunday school and organized permanently." The last word must have been used prophetically, for that day

only the missionaries were present. Today there are six Sunday schools under the care of the Gibara church and only lack of workers and means prevents a much greater work being done for the religious education of the hundreds of children whose religious instruction has been wholly neglected. One of the Sunday schools is carried on alone by a young woman who has just graduated from the mission school.

The Christian Endeavor Society occupies an important place in the work among young people. Its Tuesday night gatherings are times of both spiritual and educational opportunities. Higher ideals in social relations are inculcated. A growing circulating library is in charge of this society. A young men's debating club has been organized.

The day school was opened January 3, 1901, with three pupils. The good work of the school soon brought others and it continued without interruption as a most helpful department of the mission work. In 1909-10 there were forty-three pupils enrolled. The present school house, an old frame dwelling house that was somewhat remodeled a few years ago, is inadequate and without sufficient equipment. The lot upon which the buildings at Gibara are located is a little more than one hundred feet square and is about two blocks from sea. The mission home was erected in 1901 and is a comfortable and healthful home for the missionaries. The church is a nice stone building. This was the first church erected by Friends in Cuba. It was inaugurated June 15, 1902. In these buildings center the many activities of Friends in Gibara.

The Holguin Station

Holguin is a historic city. Founded only fifteen years later than Philadelphia, Pa., it has played an important part in the political history of Eastern Cuba. It has produced some of the ablest leaders in the insurrections, among whom was General Calixto Garcia. Its part in the wars for inde-

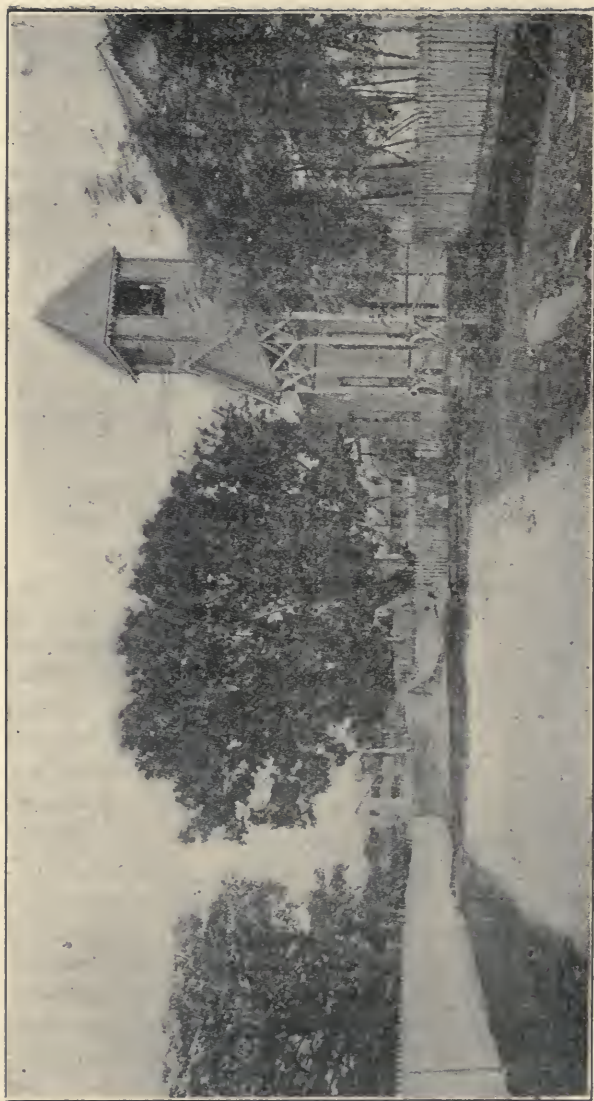
pendence gives it considerable political influence at the present time.

The location is admirable. It is healthful, the water supply is abundant, the character of the soil and drainage prevents the principal streets from becoming muddy in the rainy season. The Cuban Company railroad and the Gibara and Holguin railroad give direct connections with the leading points in the interior and seaboard. The inhabitants pride themselves on their culture. There are two Catholic churches, but there is but one priest for the entire city and a large rural population. During both interventions, Holguin was made a military post by the American army.

The first sermon by a Friends missionary in Holguin was preached at a meeting of soldiers and other Americans held in October, 1901. The first work among the Spanish speaking population was begun in a rented building on June 6, 1902. A report, written at the time, of the first meeting held in the rented quarters, says: "Considering the rainy evening I did not hope for a very large attendance. However, we had over one hundred interested and orderly listeners, over half of them, I think, were men over twenty-five years of age." On the 14th of the following month Charles C. Haworth and wife, Orpha R. Haworth, arrived and entered upon the work.

The meeting house and mission home are substantial buildings made of concrete blocks. The former is finished in native cedar and fronts on a park. It was inaugurated the 24th of June, 1903. Two rooms in the church, designed as school rooms, also added to the facilities for Sunday school and Christian Endeavor work. The meeting room is seated with chairs.

The day school is sought by the best families of the city as the place where they can find the highest educational advantages for their children. In spite of unavoidable changes in the teachers, the school has well maintained its standing. It is true that some pupils after leaving school



Meeting House, Banes, Cuba

fail to make permanent their personal interest in the church, but even so they always have a deep respect for it, and the school undoubtedly enlarges the sphere of influence of the church as well as makes the standard of living higher.

The work at Holguin has progressed along the conventional lines of gospel meetings, Sunday schools, Christian Endeavor, Bible classes, etc. Under the stress of changes in pastoral supervision, the members have shown a fidelity to the church which ought to put to shame many older Christians. One member, who after joining moved some thirty miles into the country, comes punctually to each monthly meeting, bringing a dollar to pay his subscription toward the support of the church. He recently made the monthly meeting a gift of a neat little chapel in a needy part of the city. Another member rides twelve miles every Sunday to attend meeting.

A meeting in English is held once each month for the American and Canadian colonists. The missionaries are thus enabled to minister to those of their own racial family who are exposed to the moral dangers peculiar to those living among a people of lower ideals.

The Banes Station

Friends were first drawn to Banes through the influence of Capt. L. D. Baker, who was acquainted with Friends in Jamaica and was desirous that they establish a mission on the estate of the United Fruit Company in Cuba. The Fruit Company gave the site for the mission.

The growing and making into sugar of 25,000 acres of cane is the life of Banes. A day's ride through the clean and thrifty cane fields in company with the chief of the agricultural department and later a view of the sugar making, accompanied by the explanations of the manager of the mill, showed the writer how carefully planned and wrought out is every detail connected with the great enterprise, and all with a view to having the largest possible sum

on the profit side of the ledger at the close of the cane harvest. As a missionary remarked, "Anything that doesn't relate to sugar making doesn't have much chance in Banes." There is no Sunday and far too little wholesome social life and culture influences. Educational advantages are extremely limited and religion is treated with indifference. Few realize the extent to which manhood is taxed for the sake of making the largest amount of sugar at the lowest possible cost.

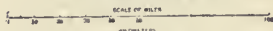
Upon a choice location near the center of this great hive of industry, is located the Friends' mission, where different missionaries have labored to promote the things which make for righteousness and godliness. Of the four mission stations, Banes is the only one at which the church and mission home were built before the missionary work was begun and the only one at which a school was not immediately established. Raymond S. Holding and Minnie L. Cook were married at Gibara on February 9, 1903, and soon after established their home at Banes. The mission was formally opened the 29th of the following March, with public services in the church. Two years later a monthly meeting was organized. An addition was built on the church which for several years was used for the school room.

A gift of money from the United Fruit Company has made possible a new school house. The first term in the new building opened very auspiciously September 11, 1911. The workers feel that the school is a great opportunity for doing good. Most of the children come from the better class employees of the United Fruit Company and live near the mission. The majority of them are also members of and attenders at Sunday school. There are also several pupils from the better families in the native town and thus a door is opened into their homes.

Some striking conversions marked the beginning of the work, but changes in the missionaries caused by sickness, etc., left them without the proper nurturing care so that



MAP OF CUBA
SHOWING THE LINES OF
**THE CUBA RAILROAD
COMPANY**



The heavy black lines are owned and operated by the Company





permanent results were but few where there had been hope of a large harvest. Undaunted by these discouragements, the present missionaries have wrought faithfully in laying an enduring foundation upon which a great work can be built.

A small Sunday school building has been erected to meet the needs of a Sunday school in one of the most neglected quarters of the town. It has served its purpose well and has been suggested as a model for Sunday school houses needed in other places.

The large number of Jamaicans on the estate makes an English service necessary. An English department in the Sunday school is well attended and recently a Society of Christian Endeavor was organized and is a helpful auxiliary in the English work. A Christian Endeavor has also been organized in connection with the Spanish work.

The Puerto Padre Station

The growing interest and sympathy of the membership of Wilmington Yearly Meeting for the work in Cuba caused its Foreign Mission Board to propose to the yearly meeting in 1902 the support of a station in Cuba. The yearly meeting having approved of the proposition, Edgar H. Stranahan was sent to Cuba in January, 1903, to examine the field and help locate the station. After investigation and conference with the missionaries already there, the town of Puerto Padre was recommended as the location for the new station. It is a growing town with a fine harbor. New railroads and industrial enterprises surround it with facilities for growth in population as well as opportunities for reaching the inhabitants with the gospel.

Emma Phillips, who had been in charge of the school at Gibara, was selected as the first missionary. In October, 1903, she was married to Juan Francisco Martinez and on the 17th, five days later, they landed in Puerto Padre. The line of work emphasized has been the day school. The suc-

cess of other stations in their school work has been repeated here and even augmented. A neat and commodious school house and a mission home were soon erected. A stone church edifice has just been completed.

For a number of years there was no resident minister at this place, but public religious service has not been neglected. The new church building is giving fresh impulse to this line of effort. From the first, the Sunday school and



Puerto Padre Day School

Christian Endeavor have had an important place. Faithful sowing in this fertile soil gives promise of a large harvest. Earnest workers, increased equipment and widening opportunities foretell a splendid future for this work.

Out Stations

Auras is on the Gibara and Holguin railroad nearly midway between the two places. A neat chapel was recently

built here at a cost, including the lot, of a little more than \$600, about half of which was raised on the field. There are several candidates as a nucleus with which to form a permanent organization. In **Bocas** the messages of the missionaries are well received. Most of the families of the town attend the meetings with more or less regularity. A children's meeting, held Wednesday afternoon every two weeks, does the work of a Sunday school for the children. **Velasco** is a growing town. It is in the midst of a most fertile agricultural country. As in the two preceding towns, meetings are held here every two weeks by a native worker, partially helped by the mission. **San Juan de Chaparra** is a town on the estate of the Chaparra Sugar Company. **Santa Lucia** is the location of a sugar mill which gives employment to over four thousand men. Direct railroad connection with other towns is just being completed, making this important point of easy access. The managers have shown themselves friendly to mission work. Friends already have a number of adherents who have gone from other places to work in the sugar mill. Funds are greatly needed for extending the work at this place. The railroad leading from Santa Lucia passes through a number of villages. One of these, **Portrillo**, was the first out station established by Friends. The neighbors there frequently ask why ministers do not visit them more often. **Los Angeles** was the first out station of the Banes field. A small house is loaned to the mission free of rent. **Veguitas** is easily accessible from Banes and the neighbors show themselves interested in religious work. In addition to the above there are about forty towns and villages in the field which Friends are endeavoring to occupy. In many of them some work has been done, but in order to give the Bread of Life to this growing population a large increase of means must be made.

The Missionaries

Zenas L. Martin (minister) and Susie J. Martin are from Iowa Yearly Meeting. The former served for a number of years as agent and superintendent for the Board. They are now located at the Holguin Station. Emma Phillips was for seven years a missionary in Mexico. She began work in Cuba at Gibara. In October, 1903, she married Juan Francisco Martinez and moved to Puerto Padre. She is a member of Indiana Yearly Meeting. Sylvester Jones (minister) and May M. Jones, from Iowa Yearly Meeting, have been at the Gibara Station from the beginning, with the exception of two years spent in better preparation for the work. Raymond S. Holding (minister) spent a year in language study at Gibara. He was a member of Western Yearly Meeting. After his marriage to Minnie L. Cook, of Kansas Yearly Meeting, they were at Banos until near the time when they were transferred to Mexico. Charles C. Haworth (minister) and Orpha R. Haworth, of Nebraska Yearly Meeting, were located at Holguin until September, 1906, after which they spent about nine months at Gibara during the absence of Sylvester Jones and wife. After a furlough in the United States and a few months in Mexico they returned to their present field and have been at Banos since November, 1908. Clotilde L. Pretlow, M. D., of Indiana Yearly Meeting, has been in charge of the Gibara school since 1903. Edith Terrell, of Wilmington Yearly Meeting, entered the work at Puerto Padre early in 1904 and returned home in March, 1910. Mary L. Ellis, of Iowa Yearly Meeting, was located at Holguin. Failing health and the amputation of a limb necessitated her return to the north early in 1908. Joseph M. Purdie and wife, Una M. Purdie, of North Carolina Yearly Meeting, were at the station for about sixteen months, beginning in September, 1906. Jennie E. Joyce, of Nebraska Yearly Meeting, began her missionary work in Cuba in 1906, and has done service

both at Holguin and Banes. Henry D. Cox, of Kansas Yearly Meeting, arrived in Cuba July 4, 1910, and took up the study of Spanish at Holguin. In August, 1911, he was located at Puerto Padre. Bertha O. Lawrence, of Indiana Yearly Meeting, reached Cuba October 10, 1911. After spending nine months in language study at Gibara she took charge of the higher room of the Banes school. Ina Ratliff, of Indiana Yearly Meeting, arrived on the field six weeks later and spent the first few months at Puerto Padre. She took charge of the school at Holguin the following year. Clarence G. McClean (minister) and Bertrell S. McClean, of Iowa Yearly Meeting, landed in Cuba February 29, 1912, and at once occupied the mission home at Holguin. In company with them Alma R. Welch came and she and Henry D. Cox were married March 2, 1912.

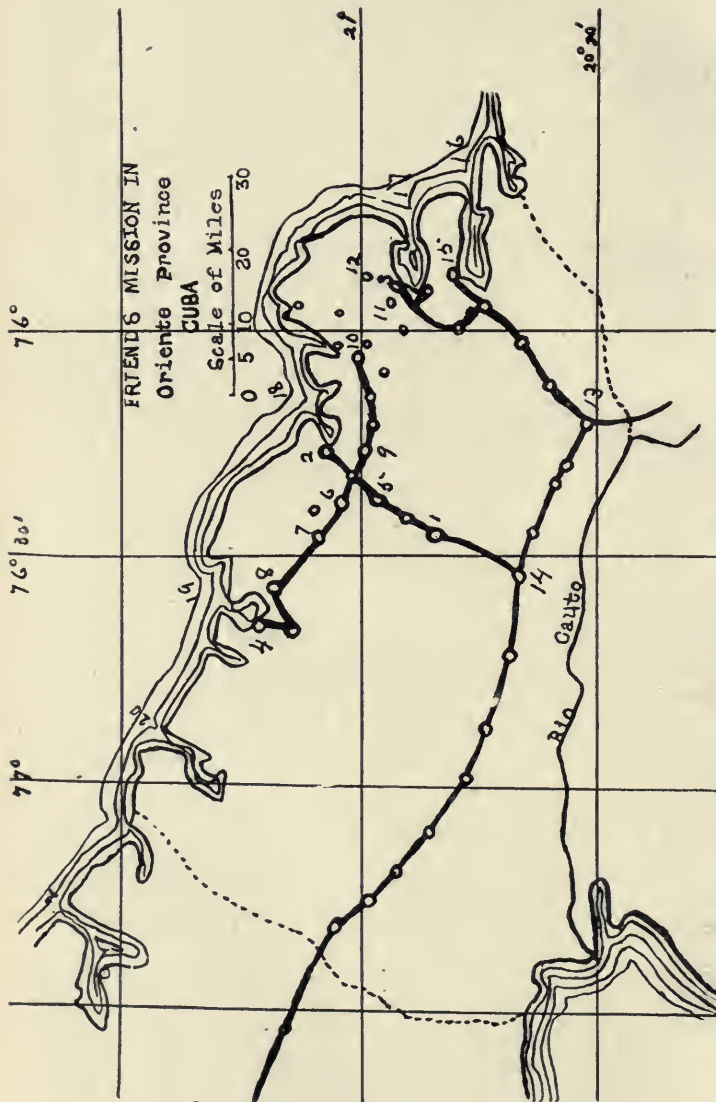
Two natives of Mexico have helped in the work of American Friends in Cuba, viz., Maria S. Trevino and Juan Francisco Martinez. The former was engaged as a teacher in Friends schools for several years.

The list of native workers is too long for a place here. If mention were to be made only of those who have been engaged under the direction of the mission, injustice would be done the large number of faithful ones whose labors have been none the less earnest because given without recompense.

The Work

Since the beginning it has been the policy of the mission to build up a strong evangelistic work at each of the central stations. This is being done by means of regular meetings, Bible classes, Sunday schools, family visiting, young people's societies, study classes, books and tracts, etc. As a result of these lines of work, groups of believers at each of the station are being taught to work together in the Christian spirit without the use of sectarian formulas.

As might be expected these groups find opportunity for



Places on Map:—1 Holguin, 2 Gibara, 3 Bañes, 4 Puerto Padre, 5 Auras, 6 Bocas, 7 Velasco, 8 San Juan De Chaparra, 9 Yabazon, 10 Santa Lucia, 11 Veguitas, 12 Los Angeles, 13 Alto Cedro, 14 Cacocum, 15 Antilla, 16 Port of Nice, 17 Port of Banes, 18 Port of Gibara, 19 Port of Puerto Padre, 20 Port of Manati, 21 Port of Nuevitas.

self-expression in various forms of social activity. At one place a group of young men hold weekly meetings to discuss social and religious problems. These discussions have elicited the interest of prominent men of the town. A Christian Endeavor Society has taken up the propaganda for the prevention and cure of tuberculosis. They find this subject closely relates itself to better housing conditions which is deplorably bad and seemingly unnecessary in towns of only a few thousand inhabitants.

The missionaries realize that the pathway to the highest development of the Cuban people must lead them through the school room. Not one-half of the children of school age are in school even in the towns and a considerable part of the rural population is entirely without educational opportunities. Added to the above difficulty is the inferior character of the instruction given. There are no normal schools where teachers can prepare themselves for their work. A large part of them have never had educational opportunities above the fourth or fifth grade. In fact, the public school work is almost wholly confined to the lower grades. In December, 1906, there were in the public schools of Cuba 122,213 pupils. Of these only 587 were in the fifth grade and none in the sixth grade. The educational work of the Friends mission is so far as it has been developed, is very successful. More than a thousand young people have, for a longer or shorter time, been under Protestant ideals as pupils in the four day schools of Friends.

While recognizing the indispensable place occupied by the day schools, the missionaries realize that their existence only makes the need of higher educational opportunities that much more imperative. They are promoting the thirst for useful knowledge, the next step is to supply the means for acquiring it. The ideal is to supply educational opportunities, that shall be adequate and thorough, to those who in the natural course of things must assume the leadership of the native church in its struggle to be self-supporting and

self-propagating, that they may be men and women who can intelligently grapple with the complex problems of an infant church.

Some special lines of work have been taken up such as visits to hospitals and jails with gospel meetings in the latter, efforts to relieve distress caused by ignorance and disease, colportage and Bible work and itinerating. This latter offers very great opportunities. The plan usually followed in this work is to arrive at a village early in the morning. It is a matter of a few minutes to arrange for a room in which to hold a meeting at night. It is frequently a dance hall and is given free of charge. Then the day is used in visiting families. The open-hearted, informal hospitality of the people makes it possible to bring a moment of good cheer and perhaps a word of counsel to many homes in a single day. The meeting at night by the light of lanterns and smoky lamps rarely fails to draw a crowd. The women sit on benches improvised of rough boards, while the men stand and the children wedge themselves into the place nearest the preacher. On the trip made between Sundays by two missionary pastors accompanied by a young Cuban, meetings were held in five villages on successive days with an average attendance of nearly two hundred and more than three hundred and fifty calls at homes.

Cottage meetings in the homes of members, gatherings of a social and literary character, excursions to attend plantation meetings, participation in the activities of local organizations and the work of the Annual Conference of the native church, all contribute in a very definite way toward welding into a compact social group those of like faith and hope.

An Estimate

Few missionary movements of enduring quality can lay claim to large visible results during the first ten years of existence. The first fruits, though they may not be large,

are nevertheless peculiarly significant. Not least among the assets of Friends in Cuba is the knowledge gained of conditions and possibilities there. New workers have successfully adjusted themselves to new conditions. There has been the serious study of the needs and possibilities of a people whose heritage of language, temperament and customs is foreign to the missionaries who have gone among them. There has been the testing and determining of the elements of weakness and strength in the institutions already existing. There is the intimate knowledge of what the Roman church has done and what she has failed to do, what Spanish domination and American intervention have done and what they have failed to do, what has been the result of national independence upon the moral and spiritual life of the people, what influences are tugging them upward and what grovelling downward pull is holding them to the weak and beggarly elements, what thoughts they think, what lives they live and what hopes they cherish. There has been a careful casting about for the best methods and procedures for carrying on a work that will give both adequate and permanent results. This characterizes the first years of Friends in Cuba.

A Forward Look

Patient, prayerful effort both at home and on the field has resulted in a preparation for wise enlargement and stable progress. A more hasty movement might have plunged the church into expensive experiments. Upon the carefully laid foundations of the first years there now rises the clearly marked outlines of the superstructure. This framework, upon which must be placed the expanding efforts of coming years, can best be set forth in the following general policy:

1. That we recognize our obligation to minister to the 100,000 souls in our field, who without the ministrations of

Friends are left almost wholly to grope in spiritual blindness.

2. That we must put forth all possible effort to establish self-supporting and self-propagating societies and churches.

3. That the present schools under the direction of the church be given better equipment and opportunity for higher education be given, because such education must have a large part in quickening the life of the people and in enabling them to successfully take the steps indicated in the preceding paragraph.

4. That we must by practical effort as well as by precept teach the importance of earnest effort toward social amelioration so urgently demanded by conditions on this field.

FRIENDS' MISSION, HAVANA PROVINCE

Prepared by Arthur E. L. Pain

Was organized 3d month, 1900, by John B. Wood, Arthur W. Dowe and A. Ellen Woody. The gospel has been preached in the following places: Aguacate, Bainoa, Jaruco, San Antonio, Madruga, Canaballo, Zuines, St. Cruz del Norte, Campo, Florida, Jibacoa, Boca de Jaruco, Empalme, Robles. Open air meeting in Havana. Services held in the prisons of Havana, Matanzas and Jaruco, also in hospital in Jaruco.

Trinidad was worked for three months. Every year for the last ten years, more than one hundred Bibles and Testaments have been sold or given away and 3,000 tracts more or less have been given out. For one year the trains, passing Jaruco station twice a day, had from two hundred to three hundred tracts distributed printed on the mission press.

In another year, for three months, the press was worked by one of the converts more than three thousand tracts made and given out. Three hundred Moody's "Way to God" sold and given away. We have a free library of Spanish books for the use of the public.

The mission has been blessed in work with destitute tramps. Seaman having lost their ships have been taken in, given food and clothes, and helped in fare on railroad. Lost sons have been found to enquiring parents. Through the giving of lessons many Cuban young people have now the knowledge of English. Each year protracted meetings have been held and souls professed conversion, regular weekly and First day meetings have been held and First day school on First day. Plantation meetings on the farms from time to time. More than 500 miles rode by horse in each year, besides travel on train and foot to preach in the stations. House to house visiting. Hospital visited daily for four years in Jaruco. Monthly meetings set up in Madruga and Jaruco. In this at least three hundred converts have professed publicly, but at present many are scattered some in Havana and Matanzas and other parts, others have gone to other denominations. We thank God for the blessings in all this time, not only to ourselves but to many from whom we hear from time to time. At present this field is occupied by three workers, Martha L. Woody, Arthur Pain and Ellen Woody Pain. For four years only the last named worked in this field.

F. A. I. M. HISTORICAL REVIEW, 1911

April 23, 1902, a prospecting party, sent out by the Board of Friends' Africa Industrial Mission and consisting of W. R. Hotchkiss, Edgar T. Hole and Arthur B. Chilson, sailed from New York for British East Africa with the thought of locating an industrial mission. Landing at Mombasa, they took train on the Uganda Railroad, and went to Kisumu, the terminus of the road, on one of the first passenger trains that ever went through.

From there they went on a tramping tour of investigation in a northerly direction through the Kavirondo country, and after spending about five weeks, found Kaimosi, and were united in feeling that they had found the proper location for an industrial mission.

It is 20 miles northeast of Kisumu, the railroad station, and on examination it was found to have productive soil, springs of good and abundant water, timber land and a river containing falls. The elevation is 5,300 feet, thus making a healthful climate, the temperature ranging from 48 to 98 degrees. The people were found to be among the most needy on earth, unclothed, living in huts with their cattle, having no written language, controlled by superstition and without a knowledge of the true God. About 858 and a fraction acres were purchased of the British Government, much of which was covered with jungle; and later a leasehold of about 140 acres of timber land was secured.

Early in 1903 W. R. Hotchkiss returned to America and in July of that year the second missionary party, consisting of Dr. and Virginia Blackburn and Adelaide W. Hole and her little daughter, arrived. One year later Emory J. and Deborah G. Rees joined the mission staff.

The missionaries who first reached the field began the reduction of the language to writing, and E. J. Rees and wife, upon arriving immediately took it up, taking a tent

and camping for days right among the natives. At first, communication with the people was through interpreters, but gradually obstacles were overcome so that now the natives not only hear the word preached to them in their own tongue, but the gospel of Mark, a small First Reader and a few hymns have been translated into the Kavirondo language and printed.

The "Primary Object of the Friends' Africa Industrial Mission," as officially recorded in the outset and ever since emphasized by both the Board and the missionaries, "is the evangelization of the heathen. The industrial feature is introduced into the work for the purpose of exerting a continuous Christian influence on the natives employed, in the hope of obtaining the following results, viz.: to teach them habits of industry and ultimately to establish a self-supporting native Christian church."

Work was opened in four departments, Evangelistic, Educational, Medical and Industrial. Their first chapel was a crooked tree, under whose shade they met. A picture of the first school shows a few natives sitting on the grass, being taught by Edgar T. Hole from a chart hung from a stick stuck in the ground. The day Dr. Blackburn arrived he found patients who had heard of his coming and were waiting to be helped by the white medicine man.

During the early years the industrial work was necessarily very arduous as the country was absolutely without civilization and buildings had to be made from the raw material. The missionaries at first lived in tents, and later in the iron house, called "Devonshire House" in honor of the English Friends who gave it to the mission. As more workers arrived thatch houses were erected and served as dwellings until permanent houses could be built, which, however, was not for four or five years.

When the mission was opened there was nothing but a foot path from Kaimosi to the railroad station, and all loads had to be carried on the heads of porters. As a road to

this point was of great importance our missionaries secured the sanction of the government officials to prospect and build one, the Government supplying the native help. This involved exceedingly hard work and exposure, but they accomplished their purpose and the result has been most satisfactory, the Government appreciating the effort.

To help the missionaries in their work of converting forest trees into usable building material, a saw mill and water



Our First Chapel—A Sunday Gathering in 1902

turbine were sent out and have been of great value, although the turbine is not yet permanently installed and the mill proved too small for the needed work and is to be replaced by a larger one. As a preparation for this machinery, the missionaries dammed the river and raised the natural fall of about 20 feet of water to 30 feet, so that with the 50-horsepower water turbine there will be ample power for all machinery needed.

In 1905 the condition of Arthur Chilson's health, brought about by hard work and exposure, was such that it was thought best by the Board for him to return to America on furlough. While in this country he spared no time or pains in representing the work and was instrumental in substan-

tially replenishing the treasury.

This same year the British Government subdued the warlike Nandi tribe, just east of our station, turning Kaimosi into a military camp and ordering all the missionaries to leave. They went about 12 miles southwest to what is now Maragoli. While there, negotiations were opened for the F. A. I. M. to take over that work from the C. M. S., and early in 1906 40 acres of land were bought and Emory J. and Deborah G. Rees took charge of this station.

A few months later, in a populous district, about nine miles north of Kaimosi, the station of Lirhanda was also established. Fifty acres of land with good spring water were bought of the Government and Edgar T. and Adelaide W. Hole were given charge.

At all the stations work is carried on in the different departments. At Maragoli the language and translation work being prominent, and at Kaimosi the industrial feature, this being the largest station and where the machinery is located and natives are taught brickmaking, carpentry, blacksmithing, etc., and where some experiments have been made with cotton and other agricultural products.

At all the stations, however, the first place is given to the evangelization of the people. Scriptural truth is brought home to them in the public Sabbath service, daily devotions, prayer meeting and school, and practically illustrated by the lives of the missionaries in household duties, manual labor or in trading.

The people were ignorant, almost beyond our comprehension, in morals and religion, and utter strangers to the simplest arts of our modern civilization, yet they are willing to be taught. Contact with the missionaries has created a desire to rise and they are learning lessons in the clothing of their bodies, proper family relationships, management of their homes and dealings with other natives. Best of all, the hearts of many are open to the gospel message of salvation. One old chief said: "We do not understand, but we

are not resisting the Message." Into some hearts the light has penetrated. They have seen and confessed their sin, gone to the fountain for cleansing, and witnessed to the new birth. As a result a great change is seen in their lives. The Holy Spirit is evidently working in many hearts.

At each station there is a little group of these Christians and all are desirous to tell others of the Good News. Ev-mission schools are full of interest. The simple branches



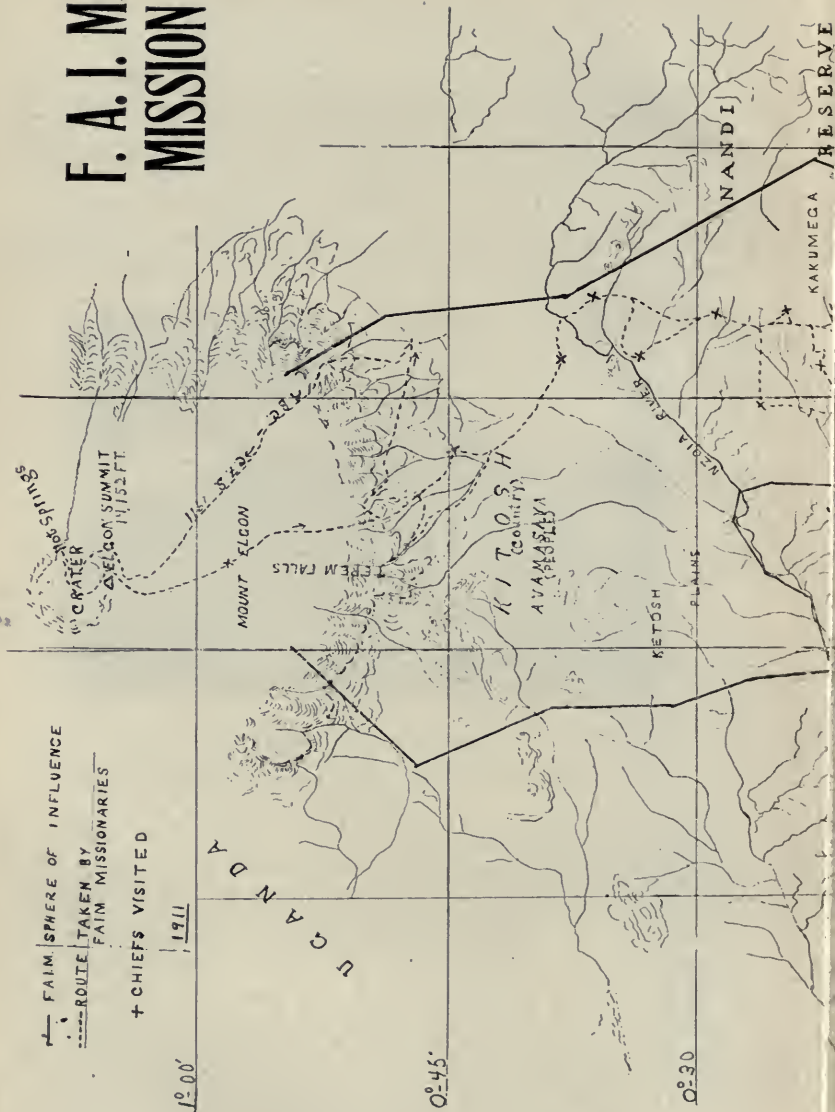
A Brick House at Kiamosi

All the work of building this house was done by the natives. The bricks were made and burned by them and a large part of them laid under the instructions of the missionaries.

ery Sabbath morning, from each of the stations, two or more of the native Christians who are the farthest advanced may be seen going to centers of populous districts where chiefs and people listen to the Message from those who were themselves heathen but a few years before. These people have also asked for schools and at these preaching points schools are started and taught by the Christian boys who themselves were taught in the schools at the missions. The are taught and Scripture lessons given. Singing and sewing classes are also included and are very popular.

In 1907 Arthur B. Chilson returned to Africa with his

F. A. I. M. MISSION



— SPHERE OF INFLUENCE

--- ROUTE TAKEN BY
F. A. I. M. MISSIONARIES

+ CHIEFS VISITED

1° 00' 1911

0° 45'

0° 30'

ADNAN MOUNTAINS

KITOSH
(COMMUNITY)
AVAKASHA
PEOPLES

KETOSH
PLAINS

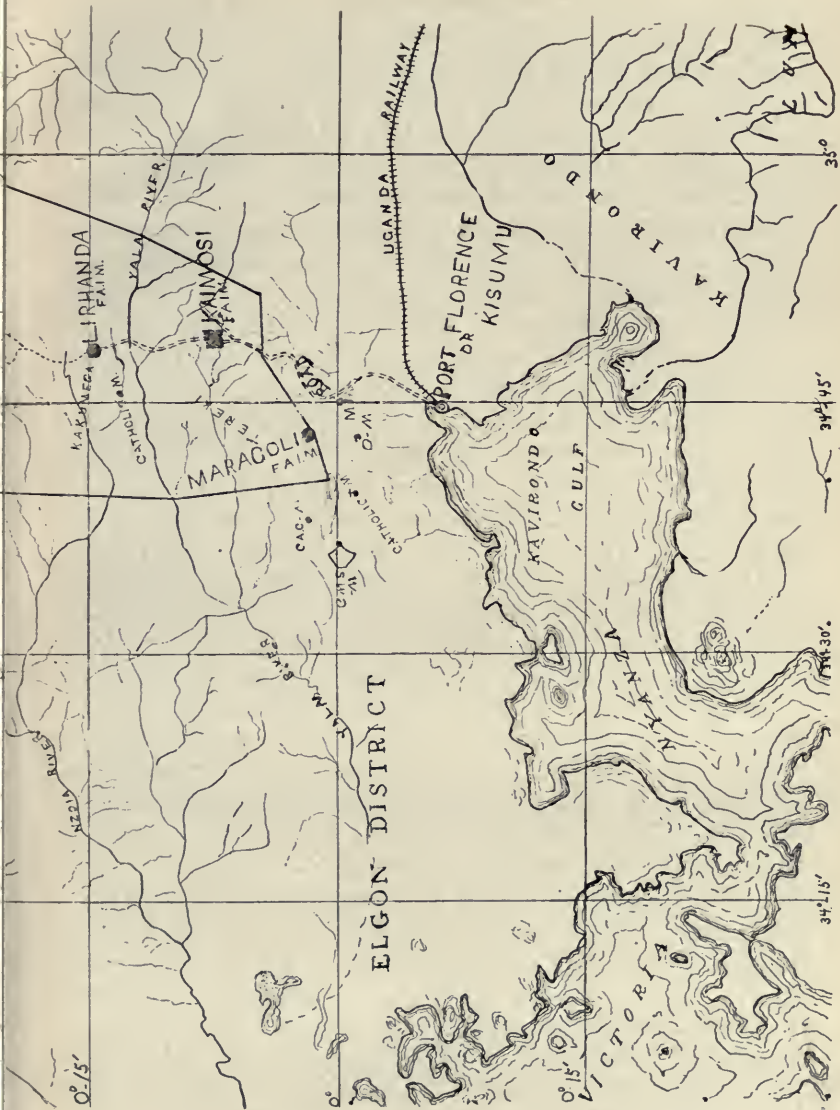
NANDI

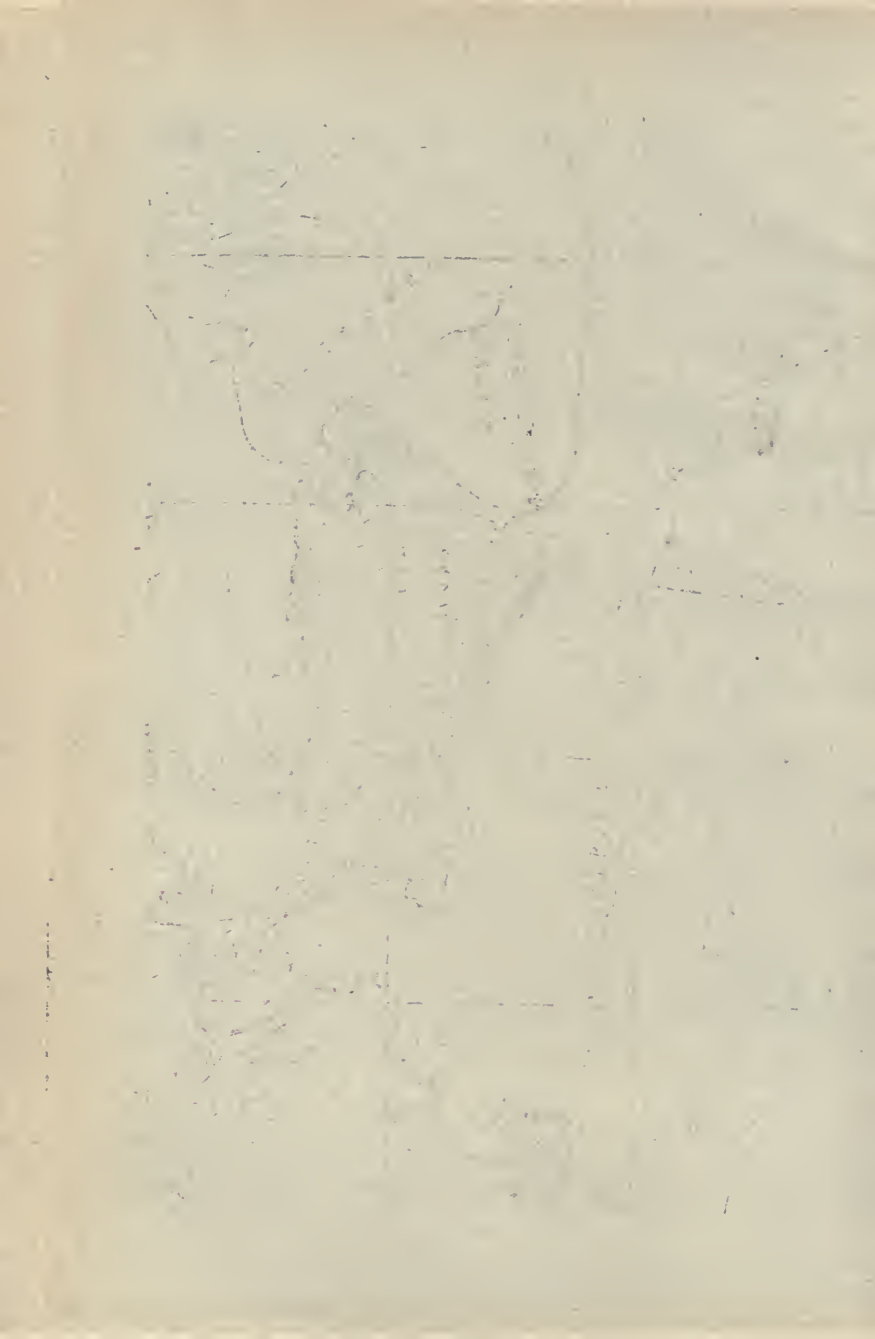
KAKUMEGA RESERVE

CRATER
LAKE ELTON
14,152 FT.

MOUNT ELGON

TEDEM FALLS





wife, Edna Hill Chilson, and for about a year the four missionary families were all on the field, but in 1908 came the time for Edgar T. Hole and family to return on furlough, which they did. The mission staff was so small for the amount of work that was to be done that Dr. Elisha Blackburn and family remained there six years, one year longer than their appointed term of service, and in consequence greatly suffered from malarial fever. So much so, that in 1909 the Doctor was ordered home by a Government physician. For the same reason, six months later, Emory J. and Deborah Rees were also ordered to return home.

This left Arthur and Edna Chilson the sole missionaries for the three stations, as it had not been possible for Edgar Hole and family to return to the field in the expected time because of the serious illness of their son, Morlan, who developed serious spinal trouble after reaching America. Arthur and Edna Chilson did all they could, carrying on the work at the main station and visiting Maragoli and Lirhandanda as often as possible. During this time Edna Chilson was very ill, having given birth to her second daughter, Rachel, but we are thankful that even in this trying time, when Arthur Chilson also was in very poor health, that the Lord stood by them, comforted them and brought them out victorious.

Charles F. and Mary J. Spann were the first missionaries to reach the field and assist the Chilsons. They, with their eight-months-old baby, Esthier, arrived at Kaimosi in the summer of 1910. They were most joyfully welcomed and have been of great assistance in the work. Charles feels especially called to industrial work and Mary has been teaching in the school.

Edgar T. Hole was the next recruiting force, arriving on the field a few weeks later than the Spanns, and taking up the work at Lirhandanda and Maragoli. Mrs. Hole was not able to accompany him, as it was necessary for their son, who was under the care of a specialist in New York, to re-

main for treatment for at least another year, but realizing the urgent need on the field, she united with her husband in feeling that it was best for him to precede her and she would follow with the children as soon as the physician pronounced Morlan able to go.

Dr. and Virginia Blackburn, on account of their health, had to remain in this country about two years and did not



Raw Material—Karivondo Natives

sail until August 2, 1911, arriving on the field with their two children about six weeks later. His plan is to more fully develop the medical work than has yet been possible, and oversee the building of the hospital, the means for which has so kindly been provided by Kansas Friends.

To Mrs. Hole the time of waiting seemed long, but at last the doctor pronounced Morlan cured and the date of sailing was fixed for October 24, 1911.

Mrs. Rees did not recover rapidly, but her heart and that of her husband were in Africa and they longed to return to the field of their choice. This fall, believing they were sufficiently recovered to go, arrangements were made for them, with their bouncing baby, Dorothy, to take passage on the steamer with Mrs. Hole. The arrival on the field of all these missionaries will be the occasion of great joy to both the missionaries and the native Christians, and a wonderful impetus to the cause, but they can not do all that is needed to be done and more recruits should be sent.

The various lines of work at each station need to be strengthened and developed. The education of the missionaries' children as well as the natives is imperative. At Kaimosi there are extensive agricultural possibilities and a man is needed for this department. Arrangements for the education of the sons of chiefs and head-men as offered by the English Government should be completed. This means to F. A. I. M. in addition to the necessary buildings and equipment, the supplying of a teacher. Charles Spann is capable of doing this but in order to accomplish it he must have a helper to take charge of the building of the houses that are needed at once. He says, "We need help. In fact, we must have it or lose out with the natives and the Government."

The Government has allotted to F. A. I. M. as its sphere of influence a tract of country 60 miles north to Mt. Elgon and in many places thickly inhabited. This should be occupied by missionaries and the banner of the Cross planted before the country is taken by Mohammedans, who are pushing steadily southward and westward.

We would thankfully recognize the blessing of the Lord on the efforts that have already been put forth, but only the foundation has been laid. The multitude of openings and vast possibilities before us plainly indicate that the superstructure is yet to be built. Our trust is in Him who said: "All power is given unto me both in heaven and in earth, Go ye therefore."

BRIEF SKETCHES OF FRIENDS' JAMAICA MISSION

(By Gilbert L. Farr.)

The Island

The Island of Jamaica, the most important of the British West Indies, lies like a gem in the setting of the dark blue waters of the Caribbean sea, 90 miles south of Cuba. Its length from east to west is 144 miles, and greatest width 49 miles. Kingston, the capital, is a city of 57,000 inhabitants. Since the earthquake of 1907, which destroyed much of the city, fine public buildings have been erected.

The People

The population is estimated to be at the present time over one million. Of these, about 15,000 are white, 17,000 East Indian coolies, a few hundred Chinese and the remainder of African descent, intermingled with European blood. There is a rigid color line, not only between black and white, but between the different shades, as black, brown and colored. The superstitions of the jungles were imported with the slaves, and to this day have not been eradicated. The night is peopled with duppies and other agencies of evil, and the obeah man inspires terror. Sometimes a man abandons his provision field because a black bottle has been set up on a post at its entrance, and "We put obi on you" seals the lips of the witness in court.

The Moral Condition

This may be judged by the fact that more than sixty per cent. of births are out of wedlock.

Early Friends

George Fox visited the Island in 1671. He writes, "Jamaica is a brave island, but the inhabitants thereof are

very wicked." He tells of large meetings of Friends being "settled," and we learn from other sources that at one time there were no less than 9,500 members; but there are no records of them at the present day. The hand of nature has even effaced their graves. They were English, and if the Society existed until the abolition of slavery, in 1838, they doubtless, with nearly all the white population, returned to the mother country.

The Present History

The present history of Friends in Jamaica is of a very different race, viz., the descendants of the slaves, and begins with 1881. In that year Evi Sharpless, a minister, appeared at Iowa Yearly Meeting with a minute from Bear Creek Quarterly Meeting, liberating him to labor as a missionary evangelist in the Island of Jamaica. After a time of careful consideration it was endorsed by the Yearly Meeting, and William Marshall, a minister, was given a minute to accompany him. They sailed from New York in November, and landed in Kingston.

They were kindly received by other denominations, and given much liberty in holding evangelistic services. The powerful preaching of Evi Sharpless, with its musical modulations, proved very attractive to the people, while his fierce denunciations of their sins led to repentance and amendment of life. William Marshall returned home in February, 1882, but Evi Sharpless remained five years, laboring in union with other churches until convinced that it was the Master's will for Friends to have a church in Jamaica. To that end he chose points for centers, one at Cedar Valley, ten miles from the coast, in the Buff Bay river valley, the northern end of Portland Parish on the southeast coast; and at Hector's River, fifty-five miles farther southeast in the same parish, and at Amity Hall, five miles farther east in the Parish of St. Thomas.

The Jamaica Mission Adopted

In the Yearly Meeting in 1883 William Marshall presented the condition of Jamaica, and its need of evangelization in such a touching manner that, after a lengthy discussion, the following was adopted: "Resolved, that in view of the need of mission work in Jamaica, the time has come for Friends to establish a mission there, and we recommend that Friends of Iowa Yearly Meeting consider that their special field."

Activities of Missionaries

It seems appropriate to introduce here the lines which the workers have always pressed in their efforts to build strong Christian character. First of all has been the prescribing of "the faith once for all delivered unto the Saints"—in the pulpit, the Bible school, in prayer meetings and children's meetings; and that all who are born of God are called to serve, has been the thought of Christian endeavor.

Temperance

Temperance has always held an important place. Rum drinking was well-nigh universal, and there was hardly an occasion but what it was considered necessary. But in children's work, temperance meetings and by lantern slides its harm is shown, and the pledge presented. The ax has been laid at the root of this deadly tree, and no request for membership is considered unless the applicant is willing to sign a total abstinence pledge; and wherever our people are known it is understood that to be a Friend is to be a total abstainer from intoxicants.

Social Purity

Thousands of parents live together unmarried. Not having courage to brave the sneer, "Married and too poor to give a wedding," meaning feast, they begin "living in sin,"

as it is called, silencing conscience by the resolve, "we soon marry." Our workers have labored incessantly to induce those so living or about to begin such a life, to be married in a simple way, with such success that within the influence of our missions the stigma is largely removed.

Upward and Onward

This is an organization that originated in Scotland, but it has found a fertile soil in Jamaica, where there is so little home life. "Its object is the uplifting of the women and girls." Its motto is, "Workers together with Him." Alma Swift was for a time the president of the Island organization.

Day Schools

There are day schools in all the central stations, and in these the children are taught truthfulness, purity in life and conversation.

The First Missionaries

The mission being adopted by the Yearly Meeting Jesse and Elizabeth Townsend and little Montclair were accepted as missionaries, and went out in November, arriving at Kingston December 14, 1883. A horse back ride of about twenty miles over the mountains brought them, a few days later, to Cedar Valley. Jesse Townsend finished the building for school and meeting purposes begun by the natives under Evi Sharpless, and in the two rooms, each ten by ten feet, in one end were "at home," and with glad hearts entered upon their work. Jesse Townsend opened a day school and taught it for some time. The following year the Glen Haven property, consisting of a comfortable house and twenty acres of land, two and one-half miles from Cedar Valley, was purchased for a mission home.



The Church Organized

Evi Sharpless had instituted "Candidate Classes," in which those wishing to become members were instructed in the way of salvation, and in doctrine as held by Friends. The names of those who were deemed ready for membership were sent to Springdale Monthly Meeting, Iowa, where they were received as members, and the first monthly meeting was organized at Cedar Valley July 4, 1885, with a membership of sixty-one. As the mountain climate aggravated Jesse Townsend's bronchial trouble, they removed a year later to Seaside.

John and Esther Hiatt, the latter a minister, followed them at Cedar Valley, but remained less than a year, as the school was quarantined on account of smallpox in the neighborhood. The native members kept up the meetings for more than a year, pleading for help, but no one came, and early in 1888 a closing minute was read, and Cedar Valley monthly meeting entered on a ten years' period of "suspended animation."

Seaside

Mention has been made of Evi Sharpless's opening of work at Hector's River. The meetings were held for a time in a cocoanut limb booth. In May, 1885, Evi Sharpless appeared at the home of Timothy B. Hussey, North Berwick, Maine. In explanation of his visit he said, "I have come back to raise \$1,000 to build a chapel at Hector's River." Friend Hussey, perhaps with a touch of incredulity, replied, "Well, Evi, when thee gets the thousand dollars I will go to Jamaica with thee, and put up the building." In October he returned with more than the amount, and Timothy Hussey fulfilled his promise, taking with them his wife, Anna Hussey, and Emeline C. Tuttle, a minister. They had on the steamer the lumber all fitted for a house 35x50 feet, which by much labor at length reached its des-

tion. In answer to prayer, as the people believed, the owner of Happy Grove consented to sell one acre of land on the corner of the property. On this the chapel and a tiny cottage were built, and it was named Seaside Mission. The lot slopes down to the "King's Highway," and across the road, eighty feet down the perpendicular cliff, the ocean waves break on the rocky beach. A monthly meeting was organized, names having been sent back and received by Bear Creek Monthly Meeting, Iowa. Evi Sharpless remained in charge of the Seaside work until the coming of the Townsends, then returned to the States. Little Montclair Townsend had an attack of fever before leaving Glen Haven, and a week after reaching Seaside he passed away, and a tiny mound near the chapel marks his resting place. He had been a little missionary, carrying text cards in his pockets to give out to those he met. The health of Jesse Townsend not improving they felt relieved from the work, having spent nearly five years in active service.

Josiah Dillon, a minister of Bangor Quarterly Meeting, Iowa, arrived July 8, 1887, having been sent by the Board to care for the work at Seaside. In the two years he remained he did lasting service for the mission; not only by his ministerial labors, but in material improvements. He raised the chapel, making underneath a fine school room and class room, and also built the commodious cottage, which has been for a longer or shorter time the home of every missionary, and has been noted for its hospitality to "The stranger within the gates." His daughter, Mary, taught the day school. In the beginning of 1888 Naomi George, of Earlham, Iowa, came to assist in the school and the work of the church.

Jesse C. George followed Josiah Dillon and remained one year. The frequent changes of workers was a great hindrance to growth, and the people quite naturally lost confidence in Friends; but the Lord had his purpose of blessing. The changes were not so much from fickleness of the

workers, but more largely from the fact that Iowa Yearly Meeting had not learned its responsibility. At this time over nine hundred dollars was due to those who had done faithful service on the field, and returned home.

Visiting Friends

In 1889 Rufus P. King, of North Carolina, was liberated by his home meeting for religious service in the Islands of Barbadoes and Jamaica. He took with him as "companion" from Worcester, Mass., Arthur H. Swift. After spending some weeks in Barbadoes they called at Jamaica on their return, and visited the points where work had been carried on. At Amity Hall the Lord laid upon the heart of Arthur Swift the impression that there was to be his future work, and from that time, until twenty years later he laid down his exhausted life, he lived for Jamaica.

A Brighter Dawn

In the spring of 1891 Evi Sharpless received through Jesse C. George an urgent invitation from the Seaside Friends to visit them, they, from their slender means, providing for his passage from Boston. He was accompanied by Arthur H. Swift, who was sent out by the Mission Board to teach Seaside school, Naomi George being obliged to return home on account of failing health.

They at once took steps to reorganize the work, and revive the drooping faith of the members. Their confidence in their "spiritual father" and the zeal of the young worker helped to do this. Evi Sharpless remained three months, and feeling that his mission was accomplished returned home, leaving Arthur H. Swift the only representative of American Friends in the Island. He employed a native teacher for the school, and gave himself to the care of the church. The total membership now was forty-seven at Seaside, seventeen of whom resided at Amity Hall, and nineteen at Cedar Valley; many of these were children.

The C. E. Union

The Christian Endeavor Union, at the missionary session of the Yearly Meeting, in 1891, informed that they had decided to take part in mission work, and pledged four hundred dollars toward the support of a missionary. Learning that Gilbert L. Farr had offered himself for the work they chose him for their missionary, and the Board appointed him superintendent of the work. He reached Seaside November 10th, and for the first time met Arthur H. Swift. They were of one mind in their plans for a division of the field. The same evening it was decided for G. L. Farr to have charge of Seaside, and A. H. Swift at Amity Hall. The Lord blessed the year's work, and it seemed in His will for G. L. Farr to attend the Yearly Meeting in 1892, that Friends might know more fully of the field.

The W. F. M. S.

The Woman's Foreign Missionary Society had not decided where to place their service. A meeting was appointed for G. L. Farr to tell of the needs in Jamaica, and learning that there were in the Amity Hall district many East Indian coolies who were unevangelized they chose that for their mission field.

Helen M. and Arthur B. Farr returned with their father, and in December Anna M. McPherson, of New Sharon, a minister, went out, and on the 20th was united in marriage to Gilbert L. Farr.

With the belief that if people knew what they are paying for and what to pray for, the church will be faithful in paying and praying, the publication of the little home letter, "Friends' Jamaica Mission," was begun at Seaside in January, 1892. With a small hand press and little experience, one page at a time, 800 copies were printed and sent to the meetings at home. Within a few weeks 600 subscriptions were received, and the Christian Endeavor Union presented

their missionary with a beautiful foot-power press. All the workers have at times contributed to its pages. The treasurer of the Board once said, "That little paper saved the mission."

Growth at Seaside

There was a constant growth of interest and membership, a Christian Endeavor Society was organized, and a Junior Endeavor, the first in the Island. Stephen Stewart, the native teacher, had an evangelistic gift, and did good service in the nearby villages. Helen Farr organized a Bible class at Long Road, and later that work was successfully carried on by Georgie Griffith through one of the most trying periods of the history of the mission. Charles Sylva, a native, and Arthur Farr held Sabbath school and services at Dillon, and native workers at two other points. Meeting houses were built at three of these points, and Happy Grove house was prepared for the girls' school. The reorganization of the work and the Master's hand seemed to point to a more needy field, and on May 12, 1898, G. L. Farr and family removed to Glen Haven.

Cedar Valley Revived

In 1885 Charles Sylva felt called to Cedar Valley, and with the approval of the Board he went to look after "the lost sheep" of the former flock. The following year he was married to Joanna Brown, of Seaside, who proved an efficient helper. They visited in the homes, and held open air Sabbath schools and meetings. On Christmas Day, 1896, Helen Farr, after a year spent in Cleveland Training School, joined them.

On July 4, 1897, the monthly meeting was reorganized by authority of Springdale Quarterly Meeting, Iowa, under the name of "Glen Haven Monthly Meeting," with a membership of nineteen. The day school was opened, and the owner of the estate having changed the name to Cedar

Hurst it has since been known as "Cedar Hurst School." In answer to prayer a valuable gift came to Helen Farr for the work, which made it possible to put up meeting houses at Regale and Wallingford, in the mountains above.

On the coming of Gilbert Farr and family, Charles Sylva and wife and Helen Farr removed to Seaside. Gertrude Marriage was sent by the Board to teach Cedar Hurst school, and she was an efficient helper in gospel work. In the years that followed there was a gradual growth.

Wendell and Willard had been in the Island ten years, without educational privileges; Lawrence and Casey, who were born at Seaside, needed to be in school. The parents felt that for these reasons they were released from the work, and in June, 1903, they returned to America, leaving Albert and Ola Courtney, who had been teachers at Amity Hall and Seaside, in charge. During their stay a neat chapel was built at Cedar Hurst. At present the station is cared for by Jeffereson and Helen F. Ford, who reside at Buff Bay, with Joseph Hamilton, a native, as helper.

Amity Hall

When Arthur H. Swift took up the work at Amity Hall, in 1891, the only inspiration was the appalling condition of the place. The district had been called "The white man's grave" on account of the malarial condition. In only seven homes were the parents husband and wife; at Holland Bay, none. Except a few old women, the former members had deserted the Friends. The rum shop was "the social centre." The old booth where meetings had been held had rotted down, and the new overseer would not permit another to be built. But there were hundreds of East Indian coolies on the B. F. Company's estates, and spreading mango trees, "God's first temples" for places of worship, and the people seemed inclined to attend. A tent was made, but one morning this was found torn in shreds by some roving beasts like those that caused Saul and his father,

Kish, so much trouble. Cloth was brought and a larger tent made, but one night "a great and strong wind from the mountains" rent this past repair. Recourse was had to prayer, and "a woman that was a sinner" offered to sell a lot near the highway, about one-fourth acre, for sixty dollars. After the money was paid the overseer appeared one day, and asked to see her title to the land. It was an anxious moment for Arthur Swift, but after the man read it he said, "I don't see how it came about, but it is a clear title to her grandmother." The next call to prayer was for means to build a chapel, when the thought came, "Why should I pray for money when I have some of my own?" And at once he sent for his little savings in the bank at home. His father was so moved by this that he furnished means for building a neat chapel, 24x48 feet, and later cottages for a teacher and a Bible woman. The employes in the Swift envelope factory purchased a sweet toned bell. In January, 1899, a monthly meeting was organized.

In 1892 Naomi George returned to Jamaica, and November 25th was married to Arthur H. Swift, and became a true helpmeet. But their joy in united service was of short duration; she was attacked with pleurisy and later with malarial fever, from which Arthur Swift was also suffering. Both were very ill, without proper nursing. The doctor asked that they be removed to Seaside. Two weeks later she passed away, and her loved form was laid to rest beside the little grave of Montclair Townsend. Arthur Swift being very low with fever, he was sent at once to his home in Worcester, Mass., where he remained three months, and Amity Hall was cared for by the Seaside workers.

In 1893 the Women's Board sent H. Alma Penrose for work among the coolies. On Christmas Day, 1894, she was united in marriage with Arthur H. Swift, who was appointed superintendent of the women's work. The following year a beautiful mission home was built on a high hill about one-half mile beyond Golden Grove, and is known as "Wor-



Arthur H. Swift

cester Place." Mary E. White was sent as a "helper" by the Woman's Foreign Missionary Society, a position which she has faithfully filled in the home, the school and the church. In the fall of 1897 Sarah B. Andrews was sent as teacher of the day school. Perhaps no worker has made, in the two years of her service, a more lasting impression than this young sister. "She was a teacher by nature, by education and by practice," and had a Christ-like love for the people, for whose spiritual blessing she labored incessantly, beyond her strength. She was taken ill and removed to Happy Grove, where her sister, Alsina M. Andrews, nursed her tenderly. She was called to the higher service August 13, 1899, and another mound beside that of Naomi Swift marks her resting place. During these years stations were opened and houses of worship built at six villages for Creole work. Florence Baker taught the school for two years, and was followed by Leah Terrill Scaltack. Both were efficient helpers in gospel work.

Since the removal of Arthur Swift and family to Seaside the station has been cared for mostly from the latter place, until the coming of Charles Kurtzholz and his wife, Anna M., who reside at Worcester Place. His experience in Y. M. C. A. work at home, and his services in the ministry, both at Amity Hall and Seaside, and her beautiful gift of song, are a strength to the work.

Happy Grove Girls' School

From the early history of the mission those deeply interested, learning the condition of the homes, began plans for a training school for girls. An attempt was made to start such a school at Glen Haven, but the location not being advantageous it was abandoned after a year.

Before leaving the Island Jesse C. George learned that Happy Grove property of about 150 acres, with the old estate house, was for sale. Realizing that it was an ideal location for a girls' school, he determined, if possible, to secure

it. Early one morning he rode to Port Antonio to consult with Capt. Baker. That goodly man, always a friend of the missions, offered to purchase it, and paid the price, \$2,100, taking a deed in trust for Friends. The amount was repaid within three years. In March, 1895, Z. L. Martin was sent as agent of the Board to assist the workers in carrying out the long cherished plan.

The old "Great House," home of the English families in slavery days, looked the picture of dilapidation; but it was found that the stone foundation, two feet thick, and the massive frame of hewn native lumber, had suffered little from the ravages of time, although 150 years old. Zenas Martin proceeded to carry out a plan that had been proposed to the Board, to sell on easy payments, acre lots to some of the members who did not own homes. Twenty-six lots were thus sold, and two smaller ones, thus forming a Friends community near the chapel. Ready sale was found for the balance of the land, except about forty acres, more than half set to cocoanuts, reserved for the school and mission.

The work of building over the old house was at once begun, but owing to unavoidable delays it was three years before it was completed. Its size is 42x46 feet. It stands on a hillside, some twenty rods from the sea, but more than one hundred feet above it. It contains drawing room, office and matron's rooms, and excellent accommodations for twenty-five girls. The matron, Alsina M. Andrews, of Oskaloosa, Iowa, arrived in October, 1897, and during the interval to the time of opening spent the time preparing furnishings, and perfecting plans.

The opening occurred May 5, 1898. There were appropriate exercises, and then the throng were shown through the building, and expressed delight with "The College," as they persist in calling it.

Besides a five-years' course of study the girls are taught all the arts of housekeeping, making and caring for their

own clothing, etc. Since the opening forty-four have completed the course. Of these six have died, eight are teachers, sixteen seamstresses, seventeen helpers in homes, and nineteen are active in church work.

As far as known these, with very few exceptions, are an honor to the school. Religious instruction is felt to be of the very highest importance. The Bible is studied daily, and its truths personally applied, with the purpose of bringing every girl into a saving knowledge of Jesus, and His power to help in times of temptation and trial.

All Forces United

In 1898 the Woman's Foreign Missionary Society united their organization with that of the Yearly Meeting Board, and Arthur H. Swift was appointed superintendent of the whole field. On the removal of G. L. Farr and family to Glen Haven the members of the Amity Hall mission have removed to Seaside, which has since been the center of all the activities of the mission. All matters of importance are brought before a council, composed of representatives of the different stations. Once a year a conference is held at Seaside, at which are members of the churches from each field. Reports are read from the superintendents of the different departments of the work, and plans for improvement discussed. A special point is made of evangelistic services, for the purpose of reaching the unsaved, and bringing the church into closer relationship to God.

The New Church

The growth of the work necessitated larger accommodations for special occasions, and the building of a concrete addition to the original chapel was commenced. The people entered heartily into the project, even children bringing stones on their heads as they came to school. These were pounded up by women, who also "headed" sand from the sea shore. The men did the work of mixing the concrete,

and putting it in the walls. The walls had reached the height of the upper plates, when the hurricane of August 11, 1903, wrecked the frame chapel built by Evi Sharpless. This necessitated new plans, and it was decided to make the entire building of concrete. Some money for "relief work" came from friends at home, but except this all the concrete work has been done by free labor. "After seven years of labor and prayer Seaside stone chapel was dedicated free of debt, March 11, 1909." Since then a bell tower, memorial for Arthur H. Swift, has been built, with a beautiful toned bell and a clock with four faces, memorial for Naomi Swift, a great blessing in a land where but few families have time pieces. The basement has a large hall and class rooms, well suited for a boys' school.

The Hurricane

On August 11, 1903, a destructive hurricane swept that portion of the Island where our missions are located. For some days the air had been oppressively calm, and the swells of the ocean lapped lazily on the beach. Suddenly a fierce wind sprung up, and increased in fury for over two days. On the third night it seemed to sweep everything before it. The natives began coming through the flying debris, their cottages wrecked, until there were more than one hundred at Seaside. The long night was spent in prayer and song, but little could be heard above the roar of wind and waves. When morning dawned Seaside chapel, and the boys' school house, built by Milton Kenworthy, were a mass of ruins, and the mountain side, which had been beautiful with verdure, had not a trace of green. By God's loving care no lives were lost, but nearly all our members of the three missions were homeless, and their provision fields swept away. By the encouragement of the missionaries "the people rose up to build" above the ruins of their homes and fields. The government gave some relief work in dis-

treassing circumstances, and the suffering was less than could have been expected.

Boys' School

The conviction has been growing year by year that a boys' school with some industrial features is a necessity. The East Indian work, if the enlarging field is occupied, re-



An East Indian School

quires more trained catechists, and thoroughly prepared workers, whether as preachers, teachers or Sabbath school workers for the Creole work. In 1901 Milton Kenworthy, a graduate of Penn College, and his wife, were sent out to begin such institution. They made a start at Worcester Place, beginning with three boys, one of them, Montclair Hoffman, now a student at Howard University, Washing-

ton, D. C. The experiment seemed so promising, means were furnished for the building of a fine school building, to accommodate twenty-five day scholars, between Happy Grove and Seaside. But when it was completed there was no money at hand for furnishings, and it went no further.

In 1903 Haining estate of 900 acres, two miles from Seaside, was for sale, and by the approval of the Board was purchased for \$8,250, this amount including \$1,500 for sixty head of cattle. There were 1,200 cocoanut trees and thirteen acres of bananas in bearing, and there was every promise of an immediate income with which to begin building. Eleven days after the transfer was made the hurricane levelled everything to the ground, except 200 cocoanut trees. Instead of an income there was the expense of replanting, with one to five years to wait for returns.

After the completion of Seaside's new church it seemed wiser to use the commodious rooms of the basement for the school. Elam Henderson and Elda, his wife, experienced teachers, were employed to take charge. After a few months Elam Henderson was obliged to return to the States for medical treatment. Elda Henderson continued the work for some months, until prostrated with fever. Montclair Hoffman came home from Howard University, and with the help of Charles Vincent continued the school until August, 1912, with an attendance, including some night scholars, of fifteen. Plans are being perfected for a boys' dormitory, for which there have been some liberal gifts; and at the missionary session of the Yearly Meeting (1912) Wendell G. Farr, who as a boy spent ten years in Jamaica with his parents, and since their return has graduated at Penn College, was set apart for the work.

Middle Quarter Meeting

This meeting in St. Elizabeth, the south parish of the Island, eighty miles from Seaside, is the only work which from the first has been carried on exclusively by natives.

Edgar West and Charles Warren, of Seaside, went by authority of the Board to hold evangelistic meetings (Edgar West having relatives there), which proved successful, and a meeting was organized. Charles Sylva, a recorded minister, and his wife, have had charge for over eight years, and the work has had a continued growth. By their persistent efforts a substantial house of worship has been built.

East Indian Coolies

Before Evi Sharpless left the Island Captain Baker, president of the Boston Fruit Company, took him to visit some of the coolies on their estates, with the hope that he might influence the Friends to open mission work with them. These people had been especially on the heart of Arthur Swift, and when released from the oversight of Seaside, he began visiting them in their homes and in the hospital, and holding open air meetings for them. The first convert he named Rufus King. With small mental capacity he had large capacity for receiving gospel truth, and became a real helper, often acting as interpreter. Some received the truth, and became valuable members in Amity Hall church. Others had not courage to break caste.

Captain Baker was anxious that the children should be reached, and taught to read, and gave a lot and shared with Arthur Swift the cost of building a tabernacle at Golden Grove for coolie work. Mary E. White opened the school, and for a number of years it was her special charge. After the reorganization of the missions, in 1898, she was appointed superintendent of the East Indian work in the east end. Sada Stanley and Gertrude Marriage had their first lessons in coolie work there.

Eliza Wiles, a native, for nearly twenty years matron of Hardley Hospital, was faithful in telling of Jesus to all who came under her care, and finally resigned her position, that she might give her time to the work. She was for years supported by the Junior Endeavor of Iowa Yearly Meeting,

and was an efficient Bible woman. Timothy Baijnath, a trained catechist, and Alice, his wife, were supported by New England Friends, and with intense love for their countrymen, labored incessantly to bring them to Christ.

Salt Pond

On the south side of the Island, west of Spanish Tower, is the large salt pond estate of the Boston Fruit Company. Captain Baker built a tabernacle, and wished Friends to occupy it in work for the coolies. Charles and Nellie White were sent out by the Woman's Foreign Missionary Society for that purpose, and undertook it, opening a school for the children. But the place proved very malarious, and they were obliged to abandon it.

The North Side Work

On the north side of the Island in the parishes of St. Mary and St. Ann are estates employing many hundreds of coolies. Our workers seemed to hear "in a vision," "Come over and help us." Those who responded to the call were, Sada Stanley, Alice Kennedy, Gertrude Marriage and Lizzie Allen. There are two centres of the work. At Annotto Bay twelve estates are reached, and the government hospital, where an average of 300 pass through annually, and at Port Maria ten estates and a government hospital. The government watches carefully the interests of the coolies. A small weekly fee from the wages of each one provides medical treatment and nursing in a hospital when they are ill. They are very often visited by our workers, who find attentive listeners to the gospel story. At Albany, between these two centres, is a mission home, and another has been built the past year at Annotto Bay. At Orange Hill a memorial chapel in memory of Sarah A. Stanley, mother of Sada Stanley, was built in 1910. At Osborne Estate a small chapel was built and furnished by R. L. Benbow, and when completed he said, "I have built it, now you use it."

The "pastoral care" of a flock so widely scattered requires many miles of travel, by buggy, on horseback and often some distance on foot. But no pains are spared in visiting in their barracks, hospitals, in meetings, magic lantern pictures and especially personal work to illustrate to these benighted people the love of the Lord Jesus.

The Cup of Sorrow

On the 12th day of June, 1909, Arthur Swift went, at the urgent request of the Wesleyan pastor at Morant Bay, to take part in a missionary service. Those who listened to his sermon tell that they never heard him speak with such power. In it he told a number of times of the joy that was in his heart. As he stepped down from the platform at its close his sight failed, and he was assisted to the parsonage. A physician was summoned, and a messenger sent to Seaside. He became unconscious, but when Alma Swift arrived he seemed to recognize her, but could not speak, and in a short time passed quietly away. The body was taken to Seaside that night, and companies of grief-stricken ones came out miles on the road to meet the sad procession. Cut off in the midst of his life work, but his loved ones say, "Called to a higher service." Therefore are they before the throne of God, and serve him day and night in his temple. "The Lord lays aside the workers, but the work goes on." The stricken ones took up the burdens he had laid down, and the event wrought repentance in many hearts that had seemed hardened.

At the request of the native church, H. Alma Swift was appointed superintendent of the work.

At Amity Hall a concrete church has been commenced as a lasting token of the love, not only of the church, but the entire community, for Arthur H. Swift.

Orange Hill and Fellowship

On the Orange Hill estate Ruth Wright, a graduate of Happy Grove School, opened a school for coolie children. She had tact in managing them, her work gave promise of success, when she was called home by Him who is wiser than we. She passed away in the triumphs of faith. Lizzie Allen continued the school.

The educational department of the government finding that Indian parents were not disposed to send their children to school with the Creoles, wished to try two experiment schools for Indians only. Having had satisfactory relations with Happy Grove School they wished for Friends to have charge of these, and such an arrangement was made. Orange Hill School was chosen for one, with Lizzie Allen as teacher, and the inspector chose Fellowship, a large estate near Port Antonio, for the other, Mary E. White being placed in charge. The first year's work at both schools made a creditable showing at inspection.

The Fellowship district coolie work was in charge of the Presbyterians, and they offered to transfer the entire work to Friends, including a small meeting house and school house. This was done by the Synod in Scotland. This opens to us a new field, including Port Antonio and Burlington, a large nearby estate. "The Regions Beyond" on the north side are unoccupied, and there are thousands who have never heard the gospel.

Present Force of Workers

Missionaries: H. Alma Swift, superintendent, now on furlough; Alsina M. Andrews, matron Happy Grove School; Mary E. White, Sada M. Stanley, Alice Kennedy, Jefferson W. Ford, Helen F. Ford, Lizzie Allen, Charles Kurtzholz, Anna Kurtzholz, and Anna Sherman.

There are two native recorded ministers, and six others who preach regularly at out-stations. Besides these there is

a faithful band of earnest workers in Sabbath schools, prayer meetings and Christian Endeavor. Without these native workers the whole field could not be occupied.

F. B. Brown, a retired merchant, and his wife, have for years rendered valuable service. Especially since the loss of Arthur H. Swift Mr. Brown's counsel in financial and other business matters have lightened the burdens of the superintendent. Mrs. Brown's rare gift in arranging and training the musical part of programs has added largely to the success of many an entertainment.

A Debt of Gratitude

Iowa Yearly Meeting owes much to those from other places who have given of their means. The list would be a long one, and many of the names are not known. But Henry D. and Emma A. Swift, who gave first their son, and at various times financial aid without which the work and the workers must have suffered, deserve our warmest sympathy and gratitude.

A Few Statistics

Membership, 1912: Seaside, 711; Amity Hall, 278; Orange Bay, 73; Glen Haven, 126; Annotto Bay, 68; Middle Quarter, 83; St. Maria, 21; total, 1,360. Of these there are 164 East Indians.

Government grants for schools: Seaside and Happy Grove, \$922.22; Cedar Hurst, \$256.76; Orange Bay, \$225.22; Annatta Bay, \$175.11; Fellowship, \$171.29; total, \$1,750.60.

FRIENDS' MISSION, DOUGLAS, ALASKA

Melissa S. Fellow

The members of Kansas Yearly Meeting contributed here and there to missionary work as they chose until 1886, when a request came from Western Yearly Meeting to unite with them in work in the city of Mexico. At the same time there came a request from Timbered Hills Monthly Meeting, endorsed by Spring River Quarterly Meeting, to recognize the call of Elwood W. Weesner to Alaska for missionary work.

A committee was chosen to consider both requests and after due consideration chose the latter and favored the raising of \$300 to assist him in the proposed undertaking. For the proper execution of this work a committee of seven Friends was selected by the yearly meeting.

About the same time Francis W. Bangham, of Wilmington, Ohio, heard the call for Alaska also, and the Friends there recognized it as of the Lord. The two men carried on some correspondence relative to the work and on Sixth month Eighteenth, 1887, left Lawrence, Kansas, together for the Northland.

On board ship they conversed with Governor Swineford, who expressed interest in their enterprise.

On nearing Douglas Island each one was impressed that he should make that his landing place, neither knowing the other's thoughts until E. W. Weesner began making preparation to leave the boat.

They rented a small cabin in Douglas and began looking for pupils. Some seventy-five of school age were found. They rented a larger frame building and F. W. Bangham took charge of the school, teaching the English language. A general average of eighteen pupils for the first three months was considered good. The missionaries found frequently two or three families living in one small log or

frame house and often unsanitary in their homes and habits, though a few knew of the white man's ways, had some education and had good, neatly furnished houses. The Sabbath was unobserved by all the inhabitants. A rich gold mine had been opened nearby a short time before and employed some 200 natives, while others found work in fish canneries, drying fish, wood-cutting and in gathering and canning berries for winter use.

The natives, numbering some 1,500, were very much scattered in the summer time, but came together at Douglas for winter quarters.

Girls were frequently sold to ruin or left homeless and friendless with nothing to look forward to in life. The control of the Island was given to Friends for mission work, the government assisting at its beginning to the amount of \$200.

E. W. Weesner returned to Kansas and gave a report to the Yearly Meeting in Tenth month, while F. W. Bingham taught school until First month, 1888, when his family required his return to Ohio. Wilmington Yearly Meeting assisted in this work four years. His faithful, earnest work had so won the hearts of the people that when Elwood Weesner, wife and son, with Silas and Anna Moon arrived in Third month there were forty-five children who entered school the first month of the term. Anna Moon, as teacher, conducted the school in one room of a large frame house, which both families occupied. The men immediately began improving the grounds for a permanent mission home by erecting two cabins 13x15 feet, connected by an enclosed interspace of 18 feet. The cabins were lined with undressed lumber and native moss pressed in between it and the logs. The floor was of the same material and the roof of home-made boards.

There being no other means of transportation, the 2,000 feet of lumber required in the building was carried one-half mile and the hundred logs one-fourth mile on the shoulders

of the men. The best of mountain water was conveyed in wooden troughs down the gentle slope to the house two hundred yards from the bay. They began holding a Bible school regularly in the sitting room or kitchen, after which there was a season of worship in true Friends manner, followed in the evening by a prayer meeting. Sometimes the attendance reached eighty. When one could be secured an interpreter was a great help to the spread of the gospel among the natives.

A government school house, 22x32 feet, was completed in Eleventh month, 1888. This was strongly built, with stockade body boarded on the outside and ceiled on the inside. A double floor to keep out the cold and shingle roof to turn the almost incessant rain were found essential. A suitable belfry was built on the front end of the building. The citizens furnished the stove, lamp, paper holders, water bucket, etc., for the convenience of the pupils, thus manifesting their interest in the education of the children. The government paid the salary of the teacher of the natives.

The need of homes for orphan children was so great that it was thought best to take some into the family. This had been the successful method of other missionaries in this region of country and so in Twelfth month, 1888, the first girl, four years of age, was taken, her father contributing to her support until his death a few months later. Other children were soon happily housed in the mission home, their relatives helping to bear expenses as far as able.

The father of one, Edward Mather, became the faithful interpreter of the mission and was paid \$100 a year, for services rendered. About this time two ladies of the J. G. Whittier household visited the mission and were so impressed with the work done that they gave \$250 for improving the home and making it an example to the Indians. As a result of the gift an addition 16x24 and one and one-half stories high was soon erected and gave the workers more much needed room.

The possessions now consisted of one acre of ground, a good school building, accommodating fifty pupils, one dwelling and other buildings and sidewalks estimated to be worth \$2,000. There were now fifteen children in the home with necessary employes.

Our minutes record that "no stronger proof that the call is divine is needed than the knowledge of the privations the missionaries have uncomplainingly endured in the interest of the work."

The progress was such that a person was needed for special work, and Chas. H. Edwards, Principal of Hesper Academy, Kansas, responded. He arrived at Douglas in Seventh month, 1889, and took charge of the meeting and Bible school, and conducted a night school for white miners, and later taught the government school.

He organized a literary society, which was held once a week and resulted in much good; also conducted meetings on Sabbath evenings for white miners. These were well attended, and a good degree of interest was manifested by those who heard the Word.

During the absence of Elwood Weesner, while traveling in the interest of the work in the East, Silas and Anna Moon and Chas. Edwards remained in charge of the home. Upon his return to Alaska, Dr. William V. Coffin, of Lawrence, Kansas, accompanied him to the field. After prayerful consideration it was deemed best by E. Weesner and wife to return to the States in the interest of their family, Silas Moon and wife remaining in charge of the home, now numbering five boys and five girls.

On account of keeping them under Christian influence they were not permitted to return to their tribes during vacation, legal documents having been made out giving them to the mission. In the mission the children were taught household economy as is carried on in a well regulated home, every child serving a given length of time in an assigned department of work. During the vacation they

caught fish, salted and smoked them, and gathered berries and other food for winter use, it having been found that the children were more healthful when using their native diet.

After two years of faithful service C. H. Edwards withdrew to accept the government position of teacher to the Kake Indians, and in 1891 Dr. Jas. E. Connet, of Robinson, Illinois, was appointed superintendent of the work, Anna Moon remaining as matron of the home.

With the opening of 1892 we find much interest being manifested by the natives in the work of the mission.

The good seed sown by Chas. Edwards among the natives began bearing an abundant fruitage, frequently there being 100 in attendance at Bible school, with a general average of 65, and forty requested membership with Friends. C. H. Edwards had proven himself a most efficient teacher and organizer of the natives, and in his departure to Kake Island they keenly felt the loss of a true friend and helper. Soon they were still more deeply grieved, as were all of the workers in the field and Kansas Yearly Meeting, when the bullet of the whiskey smuggling assassin sent him to that bourne whence no traveler returns. There being urgent need of more room and lack of sufficient funds the missionaries, with the aid of E. Weesner (who returned for this work), all served without compensation, save actual expenses, while engaged in the erection of a new dwelling house 20x40 feet two stories high. This building was completed at a cost of \$800.

Feeling the crying need of some one to look after the natives in their homes, the W. F. M. S. of Oregon Yearly Meeting sent one of their members, Francis Leiter, formerly of Missouri, as field matron. Her labors were well received and much good resulted therefrom in attendance at school and church services and in kindly feeling toward the mission. There being a call for an assistant matron in the home, Sybil J. Hanson, of Iowa, was chosen and did efficient work in that position.

In Third month, 1893, Robert Casey, a native boy, was brought to Haskell Institute, Lawrence, Kansas, and Mary Moon, a native girl, was placed in Wilmington College, under the care of Mattie Hadley. "Alaska Missions," a four-page leaflet, was issued a few months with interesting items.

In Seventh month Silas and Anna Moon, after having served the mission so faithfully, returned to Salem, Oregon, and Charles N. and May C. Replogle, of Indiana, were chosen to take their place.



1 Melinda Smith 3 Martha Hadley 5 Mae Replogle
2 J. Harlan Smith 4 Perry Hadley 6 Chas. Replogle

Kake Island was crying for workers, and the next year Silas and Anna Moon and Fannie Leiter were sent to that field by Oregon Yearly Meeting. Sybil J. Hanson married and went to the Klondyke region, where she was faithful in maintaining her testimony for Christ, and Jennie Lawrence, of Indiana, took her place in the mission home, and Dr. Connett returned to his home in Illinois.

Hannah E. Sleeper, the faithful President of Kansas W. F. M. S., went to Douglas and spent four months helping in the work and studying the situation.

On Third month, eighth, 1894, a monthly meeting was organized with forty-two members. As the Word of God was proclaimed the individual conscience was awakened, new revelations as to family relations came to the native

and marriage ceremonies were performed between men and women who had lived together and had families. Thus far the Government had permitted the Board of Kansas Yearly Meeting to nominate teachers for the native school, but now withdrew that favor; and in order that desirable Christian influence be over the children we likewise withdrew from Government support, and May Replogle taught without remuneration other than that received as matron. Hannah Sleeper volunteered to return, without cost to the Board, and look after the household, with Jennie Lawrence as assistant matron. There are now sixteen children in the home. Six classes in the Bible school, that of the adults numbering twenty-five and taught from picture lessons as are our children. The natives cheerfully replaced the school supplies removed by the Government, and work developed along all lines. The use of coal was substituted for that of wood, it being less expensive and near at hand.

One of the girls in the home, Fanny Minthorn, aged eleven, was attacked by the dread disease consumption, and was laid to rest in 1896. She gave evidence of a Christian life and requested that no funeral feast be given her. Her uncle, who was to give it, heeded the request and gave the money thus to have been spent, toward her Christian burial; thus one more victory for Christ was won. The expense of the home was large, and others beside those within our Yearly Meeting contributed to its support. Wilmington Yearly Meeting withdrew at this time, preparing to establish its own work. Fannie Leiter, who had returned from Alaska, was given credentials to solicit funds and present the needs of the work in the various quarterly meetings. Being in much need of rest C. N. and May Replogle left the work in the hands of the faithful workers, Edward and Ora Churchill, and came back to rest for a time and report upon a change of plan, viz., to abandon the boarding of children in the homes as rapidly as practicable. Five of the children were placed in the Industrial Training School at Chemawa,

Oregon, and two were kept in the home as interpreters.

Dick Smith, a full blooded Indian, was engaged quite largely in the construction of the hydraulic mining camps, and being a man of strong convictions and a leader among the natives, became, upon his conversion, an active, practical exponent of the gospel of Christ. He held regular religious services on Sabbath and Fourth day evening, returning each Sabbath morning to Douglas to teach his Bible class at the Mission Church. He and his son, Richard, afterward moved their families to other camps to teach the Indians of Christ. They developed in Christian character rapidly.

In Ninth month, 1899, a much needed frame meeting house, 40x50 feet, was completed, and dedicated for use. The next year the Indians on the beach built a small house 18x22, which is used for meeting and native day school, and the old school house was rented to the Government for the white school.

The Replogles again returned to the field, took up the direction of the work with Jennie Lawrence as teacher and Mida, her sister, as seamstress in the home, and for one year as teacher in the native school, Jennie having resigned.

Anna Newton, who had been faithful as an interpreter in the home church and school desiring to pursue more advanced studies was brought to Wichita in 1894, and placed in the Friends' University, under the care of Margaret Binford and Mary Brown.

James Campbell, a white man, carried the gospel to a settlement of Indians at Taku harbor, twenty miles from Douglas. He built a small house and taught night school and cut wood to pay expenses. On account of poor health of May Replogle after earnest, faithful service the Replogles returned to the States early in 1902. Jennie Lawrence returned to Indiana in Sixth month and Mida remained and kept up the work until Eighth month, when J. A. Jackson and wife, Lula, of Nebraska, arrived. Her

musical talent was a great help in building up the work, and the natives are very fond of singing.

In 1903 we find several other denominations had gained some foothold on the Island and begun Christian work. There now came a call for a trained city missionary, to which Annis Peebles, of Wichita, responded. Her work was most effectual in house to house visiting, teaching Bible classes, holding W. C. T. U. meetings, Loyal Temperance Leagues, C. E. meetings, and in many ways giving the people an insight into Christ's life. She superintended the native Bible school and taught through an interpreter all in one class, the ages ranging from six to sixty years, and was greatly blessed in the effort. The day school was taught the next year by a native, Mary Moon Orsen. She had been cared for in the home until advanced in studies as far as she could be there and was sent to Wilmington, Ohio, and afterwards to Carlisle Institute, Pa., where her sister, Susie, had also been sent. After completing their education they returned to Douglas and both married and settled in Juneau. Mary had been offered a good salary in another school, but chose rather to help, at much less recompense, those who had been the means of fitting her for this position. She taught until her sister Susie's death, at which time she took her two children to care for, and Annis Peebles finished the school. A little paper was printed for a time in connection with Kake mission, which gave us much interesting news.

In 1905 Josiah Dillon went and relieved S. A. Jackson of the white church work and also helped in the native work. Samuel Jackson took his gasoline boat and visited various camps and native villages, preaching and distributing Christian literature, and held some meetings at Juneau and Hoonah.

Josiah Dillon returned to the States in Fifth month, and the Jacksons in Ninth month, after doing faithful service in the field. Annis Peebles continued faithfully at the post of

duty in charge of the work until J. P. and Martha Hadley arrived in Eleventh month. The latter taught the school, receiving government pay. New inspiration was given to Christian work as a result of the earnestness of the servants in the field. The sacredness of the marriage vow was so impressed upon the natives that some who had families had the rite solemnized by Superintendent Hadley. They are understanding what a true home and home ties mean to the children and desire to be obedient as far as they comprehend the Word of God.

The Presbyterians maintain a church there, but the permanent work of Friends is recognized to be above all other influences for Christ that have been taken to the Island. There are 87 Indians and 12 white members of Friends meeting; 21 are children. The native Christian Endeavors have outgrown the little church on the beach and now meet in Dick Smith's new house for their services. The Bible school also cannot be accommodated and steps are being taken to add to the building. The natives are liberal givers and will do their best to sustain the work.

Francis Leiter recently made a religious visit to the Island, and was a blessing to the people.

Josiah and Elizabeth Dillon visited the mission last fall, 1909, and cheered the workers on their way.

Perry Hadley now has an interesting class of Norwegians studying the Bible. Martha Hadley's house to house work is bearing good fruit.

The government is putting forth special effort to enforce the temperance laws, which means much to the growth of the mission and all Christian effort in Southeastern Alaska.

We praise our Father for so many good results of the work. Twenty natives have stood faithful, not yielding to drink, gambling or dancing for from five to fifteen years, ever since they were converted, and ten for two or more years.

Among those not mentioned before we record that Robert Harris, a native twenty-four years of age, preached in various places and won souls until his death.

James E. Coffin and Samuel Williams, natives, did good work at Petersburg and Hoonan Warm Springs.

John Lundguist, a white man, conducted services for the Swedes on Douglas Island with good results.

Jennie Cook, a native and widow, refused a home and plenty among her own people, because it would take her away from Friends church and Christian people, also refused an offer of marriage because the man was not of her own church, and she remains true under all circumstances.

James Newton, native, had gotten an "honorable" name through an old-time custom, but is now saved and is an earnest devoted Christian. He married Dick Smith's daughter, and they are both leaders in church work. They are called to Kake, as assistants for a while.

As a fitting close to our sketch showing the blessed results of a work founded by the prayers and pence and fostered by the heroic efforts of Friends in Kansas Yearly Meeting, and other where and the self-denying missionaries who have zealously labored in the field we quote a few lines from a recent letter of Mary Moon Oresen (before mentioned) to Annis Peebles.

"There is a sweet odor in Christian love, so sweet and so pure. . . . Oh, bless the dear, loving Father for the dear lives that I believe God sent here to be real living examples. O, yes, God is able to keep here in Alaska. Sister, the Lord is blessing my soul. He is good and patient with me. I want to tell you about my little ones, how he healed them all. . . . I took them to the great Doctor. Bless His name. I tried Him and oh the joy of trusting Him. Ole (her husband) is so surprised. He thinks it just wonderful. Little Marie was attacked with pneumonia and all had the measles, but came out clean and healthy as before.

"Poor Aunty is very low, will not last long. Her faith

in Jesus is strong. How sweet to see people ready to go. Brother and Sister Hadley were there and we sang their favorite song "Just as I Am Without One Plea." Oh! the joy of knowing His pardon and taking us just as we are. . . .

"Dear Miss Peebles, you ought to be glad (and she is) that you ever came, especially if you could see the difference between the way they care for their dead now and the way they used to do.

"It used to be so miserable and so hopeless, but, oh, how different now. I am glad for what the Lord has done for us as a people, but my heart is burdened for a deeper spiritual life in them, and I know they will get it if the workers are true to God. I know you are praying for us and I do the same for you. My text for the year is Romans XII: 1, 'That ye present your bodies a living sacrifice, holy acceptable unto God, which is your reasonable service.'

"I hope some day to meet some of the dear people down there who have done so much toward sending the Word of the Lord to us natives here. I have prayed for the way to open to me. With much love.

"Mary M. Orsen."

Extracts from Report of Foreign Missionary Board of Kansas Yearly Meeting

At a meeting of the Board held May 20, 1911, the question of the advisability of transferring the work formerly under our care at Douglas, Alaska, to the Presbyterian Board, was very seriously considered. The members present at that time unanimously decided to endorse the proposition and directed that it be forwarded to the Yearly Meeting. Our action was published in the several church papers so that Friends might have the opportunity to give the matter their careful consideration.

Since that time Oregon Yearly Meeting has acted upon

the proposition to transfer the work at Kake Island to the Presbyterian Board. This leaves the mission at Douglas as the only one in Southeastern Alaska under the control of Friends. That the transfer to the Presbyterians has been under consideration has become a matter of common knowledge at Douglas, both among the whites and Indians. This fact and that of the transfer of the work at Kake will, we think, make an adverse decision of the case by Kansas Yearly Meeting, a matter of the gravest importance. If Friends decide not to make the transfer at this time, they must be prepared to continue the work at Douglas for an indefinite period of years. Is it wise to undertake to carry on a single isolated mission at a point so far distant from headquarters, or from any other mission controlled by Friends, where there is little or no opportunity for expansion? We have no facilities for caring for the education of the children, and it would be impracticable to establish a school for education in high school grades for the small number we would have. The Presbyterians are thoroughly organized, and have a number of missions in that territory. They have a well equipped school at Sitka, where they can carry the education of the children up to the higher grades. If we maintain a separate church at Douglas, our converts and members when they move about, as they so frequently do, must either affiliate with other Indians, members of Presbyterian missions, or hold themselves aloof from them. Is the matter a desirable contingency to look forward to? Missionaries throughout the whole world are endeavoring, so far as they can, to avoid perpetuating among their converts, the differences which have unfortunately divided the Protestant church at home.

We would feel very much hurt, if the Indian members of our church at Douglas did not feel attached to Kansas Yearly Meeting, and welcomed a change to the Presbyterian Board, but we ought not to allow this natural feeling of attachment to interfere with our doing what will be for

the best interest of all concerned in the long run. Would it be an advantage to have our small band of Indians separated in matters of religious work and worship, from the large majority of their own race with whom they are constantly associated in other matters?

While it would not be right for us to abandon the mission at Douglas, without providing for its continuance in a proper manner; unless we are convinced that it would be wrong to turn the work over to the Presbyterian Board, there is one weighty reason why we should transfer the Douglas work to that Board. That is the tremendous importance of the work in other parts of the world, for which our branch of the church is responsible, and which cannot be, and should not be, cared for by other churches, unless we prove recreant to our trust. The openings before us in Africa, Mexico and Cuba at the present time are such, that every dollar of money which Kansas Friends can spare, and every individual who is able and willing to go, can be used to the best advantage, and the cry will still be "yet there is room." "The harvest truly is ready, but the laborers are few."

The subject was again considered at a meeting of our Board held since the opening of Yearly Meeting, at which some of our members were present who were absent at the meeting on May 24th, and we are united in recommending that Kansas Yearly Meeting give its consent to the transfer of the work at Douglas, Alaska, to the Presbyterian Board, if the American Board of Foreign Missions, after carefully considering the interests of the work at Douglas and in other parts of the world under their care, decide that it is for the best interests of the Truth that this should be done.

Friends' Mission, Douglas, Alaska

The following minute is copied from the Minutes of Kansas Yearly Meeting, held in 1911:

"The Friends Foreign Missionary Board made report, including those of the field secretary, the superintendent of

systematic giving and the treasurer. The reports were approved by the meeting. This approval carries with it the consent of the meeting to the proposed transfer of the Douglas mission to the Presbyterian church, if satisfactory arrangements can be made by the American Friends Board of Foreign Missions."

This matter came up before the American Friends Board of Foreign Missions, October 19, 1911, and was recorded as follows:

The Alaskan Field Committee presented its report as follows: "Arrangements are in progress for transferring the work at Kake, formerly under the care of Oregon Yearly Meeting, to the Presbyterian Board. Kansas Yearly Meeting, at its session last week, consented to the transfer of its work at Douglas to the same Board, if the American Friends Board, after carefully considering the interests at Douglas and in other parts of the world under their care, decide that it is for the best interests of the truth that this should be done."

"After full consideration, this Board is united in approving the action of Oregon Yearly Meeting in transferring the work at Kake, and of the proposition to transfer the work at Douglas to the Presbyterian Board.

"The officers of the Board and Field Committee are directed to take all necessary steps to consummate such transfer and to secure from the trustees of Oregon and Kansas Yearly Meetings deeds to the property held by them respectively in favor of the Presbyterian Board, or its proper corporate representative."

At the same Board meeting the following letter, prepared by the Kansas Yearly Meeting Committee for the American Friends Board, to send to the Presbyterian Board of Home Missions was adopted:

Dear Friends:

In surrendering to your Board the care of the Mission at

Douglas, Alaska, which was established by us in 1887, you will realize that there is a very natural feeling of sadness in severing the bond which has so long united us with the people at that point.

They have been taught somewhat different views as to the sacraments* and some other questions from those held by your branch of the church. We feel that we can trust to your Christian forbearance, that you will deal tenderly with them in these respects, and not require of them to act contrary to their conscientious convictions. May they realize that we are all servants of one common Master, and that stronger than any other desire is that for the spread of His kingdom throughout the entire world. Though we differ on minor points our aim is one, and we hope that both Indians and whites may learn that One is our Master, even Christ and all we are brethren.

“By this shall all men know that ye are my disciples, because ye love one another.”

On behalf of the American Friends Board of Foreign Missions.

E. Gurney Hill, President.

Chas. E. Tebbetts, General Secretary.

The following letter was sent from Friends of Kansas Yearly Meeting to the members of Douglas Monthly Meeting:

To the members of Douglas Monthly Meeting of Friends:

Douglas, Alaska.

Dear Friends:

Friends of Kansas Yearly Meeting, after prayerfully and carefully considering the matter, decided to consent to the little church at Douglas being placed under the care of the Presbyterian Board.

*Friends recognize the necessity of the Baptism of the Holy Spirit and of Spiritual communion, but we believe the use of the outward symbols is not commanded and that their use has a tendency to draw the mind away from their deeper spiritual significance.

In taking this step, we do not want you to think it is from any lack of love for you on our part. Many of us felt sad, indeed, in relinquishing that work that has lain so near with them in these respects, and not require of them to act our hearts, but we felt that you would receive kind care and good teaching in the love of Jesus from the Presbyterians, who we love as brethren in Christ. We felt that it was our duty to devote our energies to teaching the natives in a part of Africa, where there are many thousands who have never had the opportunities you have had to hear the gospel message.

While we know you, too, will feel sad to part with us, we believe you will be glad to make some sacrifice, so that the teaching of the love of Jesus may be carried to those who have no other means of learning of it.

We will still continue to pray for you that the Lord may be with you and bless you, and ask you to do the same for us.

With a message of love to you, we are, in behalf of Kansas Yearly Meeting and the Missionary Board.

Copies of the above letters were forwarded to the Presbyterian Board, and the following reply received:

Mr. Charles E. Tebbetts,
Richmond, Indiana.

My Dear Mr. Tebbetts:

Your letter of October twenty-fifth came promptly, giving us a copy of the Minute of your Board in transferring to our Board the work at Douglas. We are grateful for that, as well as for the copy of the fraternal letter written by the Kansas Friends. The paper from your Board to our Board is appreciated.

I am pleased to say that our missionaries in Alaska will be glad to receive the members from your church upon letter, and without requiring any change in their views upon the question of ordinances. We agree with you heartily



Martha Tracy Hadley

that the times do not require any controversy over these points. I am so writing to Mr. Waggoner, who is our representative, with reference to the transfer of the work, and who has been delayed in his return to his field because of unavoidable hindrances in getting ready the launch which he is to take for his work, and which has recently been completed at Seattle.

Fraternally,

C. L. Thompson, Secretary.

J. Perry and Martha Madley have been in charge of the work at Douglas since 1905, with the exception of one year of furlough in 1910-11.

On the twenty-eighth of February, Martha Hadley died very suddenly from a clot of blood at the heart. She left her husband with an infant son. "Nearly the whole population of Douglas was deeply touched by the sad, unexpected event. Large numbers attended the funeral. The stores were closed during the services, and there were many beautiful floral offerings. Nothing could have been more pathetic than the love of the native people for this good woman. In her death they felt that each had suffered a personal loss."

J. Perry Hadley continued in charge until May 15, when the work was turned over to the care of the Presbyterian Home Mission Board.

MISSION OF OREGON FRIENDS AT KAKE, ALASKA

Almost from the first organization of the Friends church in Oregon, money has been raised for missionary work in a foreign field. In the early part of our Yearly Meeting's history the greater part of the money raised was forwarded to the Woman's Foreign Missionary Society of Iowa Yearly Meeting, to which Oregon Friends belonged. Some assistance was given to Elwood Weesner, then at work at Douglas, also to Levi Gilbert, who worked at Clamath Reservation.

Kansas Yearly Meeting had previously opened a missionary station on Douglas Island at Douglas City, Alaska. A field matron was needed to make the work successful at that place. The Kansas Foreign Missionary Board requested Oregon Friends to supply this need.

The Alaska field being near our own door, it appealed to us as the place for us to work. Frances Liter, a minister and also a trained nurse, offered herself and was sent by Oregon Friends in the spring of 1892, and remained in the work about a year and a half.

During the year 1893 Charles Edwards engaged in missionary work while teaching a government school for Indians at Kake Village on Kuprianoff Island, Alaska. "Hoo-chi-noo" was brought into the village by white men and sold to the Indians. Charles Edwards saw the evil effects of the vile stuff, which is the same in its effects as whiskey. He thought he must prevent its being brought in, and in this effort he lost his life. He had succeeded in gaining the confidence of the Indians, and after his death, they wanted more teaching. Oregon Friends felt that the good work that had been done must not be lost, but that it must increase. In 1893 Oregon Yearly Meeting was organized. The missionary work during 1892 and 1893 had been the

support of Frances Liter. In the fall of 1893 Silas R. Moon and Anna Moon came to Oregon from the Douglas Mission, and a little later Frances Liter returned from the field. Oregon Yearly Meeting felt strong enough to open a mission of her own, and Kake was the chosen field. A Missionary Board was appointed, and Silas R. and Anna Moon and Frances Liter were secured to open the mission.

Silas Moon went to the new mission field in March, 1894, and his wife and two little boys and Frances Liter six months later. On arriving at Kake Village, Silas Moon found a native town of thirteen houses and a small Government school house. The natives numbered about three hundred. All crowded into these few houses. The Kakes have always been regarded by both whites and natives as the most savage tribe in Southeast Alaska. But the missionaries were kindly received by them. Their condition was most wretched and pitiable, which was largely due to the liquor and superstition. At that time there were five doctors and the people believed them to have a supernatural power with their spirits. All ailments, chronic and acute, were believed to be caused by a witch, the witch being some person, and they lived in constant fear of being accused as a witch by one of these doctors. By their law a witch should die as soon as possible after the doctor made known who it was. The one accused was tied to a stake to starve, or was killed by shooting.

The mode of curing by these doctors would tend to do anything but cure. They had their regular doctor's outfit, consisting of hideous head-gear of fur, seal whiskers, carved wood and feathers, a rattle like a child's ordinary rattle, but carved to represent some animal or a man, and a drum made of deer-skin. He would sneeze into the drum, screw his face into every conceivable shape, spit like a cat, shake his rattle, beat his drum, then proceed to business, screeching, spitting, snarling and blowing. The members of the household keeping up a continual racket by pounding with

small sticks upon canoe paddles. He would sometimes drink quarts of salt water, throwing it up immediately with a series of wierd howlings and those present joining in. Imagine such a conclave curing a sick headache. Yet whether the conclave was kill or cure, the doctor was paid from one to fifty blankets, as he said the larger the pile of blankets the better he would have his spirits work.

There is now but one doctor living, and he is very old and feeble. He has renounced the old ways and has accepted Christianity.



1 S. R. Moon 3 Anna Moon
2 Royal Moon 4 Melinda Newby

Another heathen custom was the potlatch. This was given to relieve the sufferings of the dead, also at the settling of a difficulty or the building of a new house. These affairs were entered into with great vim, and the preparations for them constituted a great part of the winter's occupation, and meant a great deal to them. A feast from beginning to end lasted several days. They gather at the house where it was being held, and dance far into the night. They dress in most elaborate garbs of fine blankets, furs

and bead-work, with head-gear of feathers, beads and shells. Some of the blankets which are made entirely by hand, from the killing of the mountain sheep to the weaving, are valued at a hundred dollars.

The women occupy one side of the house and the men the other. They have different dances. That of the woman is a swaying from side to side, while the man's is jumping up and down. They smear their faces with black and red paint, and cover themselves with silver jewelry. They keep time with drums and rattles, and sing queer songs during the whole performance.

All engage in the dances, from the old grandmothers to the little children. At certain intervals a shower of eagles breast down is thrown upon the assembly from a bowl in the head-dress of one of the leaders. The babies often cry for their mothers to take them, but are frightened at their painted faces and gaudy dresses. The men often wear wooden faces and carved. As soon as the dancing is done the blankets are distributed. Bales and bales of blankets of various sizes are given away. A person receives blankets in number according to his popularity and high name. One man may get as high as eighty blankets and his neighbor get only pieces of two or three. They also give yards of calico, dishes and shawls, etc. At a feast each family has a large bowl and spoon. The spoons are about six or eight inches in diameter. The bowls are filled with dried fish, smoked venison, bear grease, seal oil, sea weed, clams, and Indian cheese. The large spoon is filled from that; one person takes a mouthful and passes the spoon to the one next to him, and so it goes around the crowd. There is always a spoonful of the bowl thrown into the fire for the spirits of the dead.

The typical Indian house is 35x40 feet, with a very low ceiling. They hew the lumber from large trees. A square pit, about 25x30 and two and one-half feet deep is in the center of the floor. In the middle of this pit is the fire—the

smoke escaping through a hole in the ceiling. Formerly this hole served also as a window. From four to ten families lived in the same house. The pit served as a means of protection in time of war, as they were partly secluded from the enemy. It was also warmer than the floor would be, which was level with the ground. In this pit they cooked and ate, and sat around the large fire to talk, smoke and enjoy themselves during the long winter evenings.

They had no lamp or lanterns. This need for lights was supplied by the use of venison fat, or bear grease thrown upon the fire, which makes a bright light. The high part of the floor is used for sleeping apartments, and as a place to store boxes, trunks and chests which contain their blankets. It seemed from the first that the missionaries could not help them only in a mercenary way. They would charge Silas Moon \$2.50 for bringing his mail or twenty-five cents per letter. There was a little 12x16 foot room built at the end of the school house, which the missionaries occupied until they could erect one of logs. He bought the logs from two Indians, and had to pay twenty-five cents per log for one hundred small twenty-foot logs, delivered on the beach. All lumber and provisions had to be brought by boat or canoe from Ft. Wrangle, one hundred miles distant, and it took from three to six weeks to make the trip. Sometimes Anna Moon would be left alone with the little boys for several weeks, as the natives would be away fishing, and Silas Moon gone for supplies.

For a long time church services were held in the school house. The morning service has always been well attended, but formerly there would be only a few come in the evening, because there were several graves to pass coming to church. Frances Liter did a splendid work in visiting the natives in their homes, teaching them and talking with them. Her services continued a little less than two years, when she retired from the work. A day school was opened, but it was a difficult task to teach such an unruly crowd of wild

people with no interpreter. "Yes" and "No" was about the extent of their English vocabulary. There was a great deal of feasting, and often on bright days the children would get out on the beach and watch the gambling game among their elders. They wanted to be where the excitement was, and there was no restriction. The school term was very short, as the parents were only in the village from nine to twelve weeks. At first they had the idea that they should be paid for coming to school. The second year after the missionaries came to Kake a man from Juneau came with a stock of merchandise, and always kept black molasses, which of course greatly tempted the natives to keep up their hoochenos brewing. Later Silas Moon bought the store, and there were several barrels of molasses left. He took them down to the beach and poured the molasses into the tide, where it belonged. Such action greatly impressed the natives. With such determined effort and persistent labor and faith from day to day, the missionaries acquired an influence and control over the natives and brought them to comparative moderation in their thoughts and habits.

Anna Hunnicutt and Lizzie Morris assisted our missionaries during the year 1895 and 1896. They were supported by California Yearly Meeting. The next year the Oregon Board secured the services of Lizzie Morris to assist throughout the year. During the years of 1902 and 1903 Malinda Newby rendered them efficient help in all the departments of work, and in 1904 and 1905 Belle Gardner as faithfully helped them.

Results of Work

The young people who were legally married realized the necessity of living to themselves, in order to keep the peace, and several have built small houses of their own. Sewing machines, lace curtains, clocks, chairs, plates, cups and saucers, wringers, cooking utensils of all kinds, umbrellas and other furniture are now in use among them. Metal spoons are taking the place of old wooden spoons, leather

shoes are worn instead of skin moccasins, jackets and capes instead of blankets, and a few sunbonnets are worn among the young women. Coin is used as a medium of exchange instead of blankets. All the houses, but three, have heating stoves, and a few have cooking stoves. Formerly they subsisted almost entirely on spruce bark, wild berries, bear meat, venison and porcupine; now they use potatoes and all other vegetables obtainable, canned goods of all kinds, and in fact nearly everything which an ordinary grocer keeps.

The services for worship on the Sabbath are well attended, both morning and evening, also the mid-week meeting for prayer, and the church members are living consistent lives so far as their knowledge guides them. Nearly all the members take an active part in the prayer and testimony meetings and always appear to be greatly in earnest. A testimony usually runs like this. "Praise the Lord. Dear Friends, this evening, I want to thank God for His blessings. I want to stand strong for Jesus. I have done wrong many times. I want to dance and feast, and sometimes I talk bad, and my heart was no good. But now I am going to make this confession, and I promise to live true to God. I will cut off my right hand or foot and eye before I will give up and do wrong again. Dear Friends, this is my testimony."

In the winter our meetings hold very late, as nearly all the people want to speak, sing or pray, and as it all has to be interpreted, it takes a long time. We have a splendid interpreter, Charles Gunnoh, who we believe is established on the Rock, and trying in every way to better the condition of his people. He is also Indian police at Kake and has proven himself most faithful in all his duties during the past year. In the church service he not only interprets our sermons for us, but also tells us the testimonies they give.

The school work this year has been very encouraging. The attendance has exceeded that of any other year, and

there has been more interest in school work among the pupils than ever before. We have had eight and one-half months of school this year. Those who were in the chart class and trying to solve the mysteries of the alphabet are now the proud possessors of first readers. There has been an advancement in every branch. Some of the most advanced pupils are studying geography and physiology. Spelling, which has been a dreaded study, is now a favorite. Most of those who entered the 'speller are now going through it the third time, and they seldom miss a word. On Friday afternoons they have an old-fashioned spelling match, and a great deal of interest is manifested.

The students are all sizes, ages and complexions. There are several women who bring their babies. They bring a carrot or dried prunes tied up in a corner of their handkerchiefs to feed them with when they cry. Several grown men come, but their progress is slow. One of them said, "My tongue is no good, too much stiff."

Some of the young men and maidens acquired the habit of writing love notes. We find them in the desks, on the floor, between fence pickets or on the ground near the school house door. They are almost exactly the same. Here is a sample. "My dear loving. I love you so much, I think you love me, my dear sweet girl. I think you, my friend, sent me some silk handkerchief. If I want to get married to you, I work for your papa. My dear girl, this is all. Your truly friend, Jim Peter."

These people are extremely fond of music and singing. Many of them purchased phonographs or organettes, but they did not prove satisfactory. This winter they collected enough money to purchase instruments for a band. They had no regular instructor, but one of the number had learned band music at Juneau and acted as leader. They are doing nicely, and we are glad for them to have a pastime for the long winter evenings. During the entire winter, we had a singing class nearly every night. We called it the "sing-

ing hour," but it lasted three or four times that long. They learned over eighty songs, which is doing well when we consider that the words have to be learned one at a time. On Christmas four of the boys formed a quartette, and sang several selections which were good.

The children in the mission home form the most interesting feature of the work. Despite their brown faces, which are not ideals of beauty, they are as industrious and happy and contented a flock as one would wish to find. It was not the intention at first to have a home for children, as the house was not adapted to such a purpose, but one enterprising father brought his twelve-year-old daughter, Lizzie, and asked to leave her, saying he wanted her to go to school and learn English. We could not refuse such a request, and took her in. Not long after another man came with his daughter, and others, till we had nine girls. A contract was made wherein the conditions are stated also the length of time they were to stay.

The mission has at present several head of cattle, which are a great curiosity to the natives. They are very much afraid of them, and for a long time would not venture near our six-weeks-old calf.

There are also sixty chickens, which are a great help to the mission. Several of the natives have bought chickens of us, and they take them along when they go camping. They are beginning to realize that fresh milk and eggs are better diet for the sick than dried fish and smoked venison. Some of them are making little gardens. They are fast giving up the old mode of women sitting on the ground and stirring it with a stick when they see us doing it with a plow, which they call a big knife. The apple and cherry blossoms are a great attraction on the mission premises, and they are anxious to plant currants, raspberries and rhubarb. One would think that the ground could not possibly be used for gardening, as it resembles a gravel bed, but we have very fine specimens of garden products. The vege-

tables which thrive most are potatoes, turnips, carrots, cabbage, cauliflower, peas, radishes and celery. We have had potatoes and turnips to weigh over three pounds.

After twelve years of faithful service, Silas and Anna Moon retired from the field and Harlan and Malinda Smith succeeded them, with Belle Gardner Badley as teacher. Harlan and Malinda Smith worked faithfully in the discharge of their duties toward the natives, and in taking care of the children in the home. Their work was somewhat obstructed by the Salvation Army instituting their work and gaining some influence over the Indians.

In June, 1907, the Yearly Meeting's Board asked Charles Replogle and wife, who had been former superintendents at Douglas Island, to go and visit Kake for the help and encouragement of our missionaries. He reported a month later that he thought the greatest need of the mission was a new house for the missionaries, water piped to the mission, and a mission boat, and discouraged their keeping up the girls' home. On account of the ill health of Malinda Smith, they returned home in August, 1907. They gave a good report of conditions among the Indians.

Harlan Smith's father and mother, Allan and Julia Smith, and Leveret Bray returned with him in August, 1907. They assisted in building a boat and cistern.

In November, 1907, Mrs. Bell Badley had to give up the school work on account of the ill health of her husband, and Leveret Bray entered as teacher. In December, 1907, Harlan Smith returned, and Jay Mills took his place.

Frances Liter had gone to the mission as an evangelist, and as the result of her work with that of the missionaries, twenty-seven accessions to the church were reported, and thirteen associate members. Leveret Bray returned home the latter part of February, 1908. Allen and Julia Smith served as missionaries until April, 1907, and in July, 1907, Harlan and Malinda Smith and little son returned to the mission. They remained one year and rendered good serv-

ice, and were released on account of failing health of Harlan Smith.

A. Calva and Frankie Martin entered the field to continue the work in August, 1909. By recommendation of Charles Repogle, the stock was disposed of on account of the difficulty of procuring feed.

From letters received from Calva and Frankie Martin, they seem to greatly enjoy the work and have the confidence of the Indians. Their meetings are well attended, both on Sabbath and mid-week, the natives taking an active part in testimony and song.

In comparison with the former life of the Indians, they have made a great change. They are now reported to be the most advanced tribe in civilization in Southwest Alaska. In a letter the missionaries say, "You ask if the Indians are beggars. We have not found them so. They borrow some things, but are good to return them. They are a good people, and they try to do what is right. They always give the best they have when they give anything away. When you are in trouble they will help you all they can, and not want anything in return for it, except to be treated the same when they need it." Again they said, "We had a very good memorial meeting for Anna Moon. The natives said so many good things. They told how hard she worked to train them to be good."

Calva and Frankie Martin have again taken children into the home and are solicited to take many more than they can accommodate. The children are very apt in cooking, sewing and general house-work.

They report that the Lord signally blessed their work from the beginning. They had some very impressive meetings when David Kake and wife gave their two little boys, Joseph T., aged three years, and Adelbert T., aged three weeks, to Jesus and the church, and Johnnie Kake gave their two boys, Royal and Paul, for the Master's work.

The average attendance during December and January

at Sabbath school and meetings has been eighty-five.

It was at the Yearly Meeting in 1910 that the proposition to turn the Kake work over to the supervision of the American Friends Board of Foreign Missions met with a favorable response and the year following, 1911, it was decided to turn our Kake work to the Presbyterian Home Mission Board, as they had most, if not all, the mission stations in that part of Alaska.

The amount of money expended for the mission work at Kake Village, Alaska, from 1894 to 1911, was \$11,697.96.

THE STORY OF THE RAM ALLAH MISSION

Foreword

In the middle part of the last century Eli Jones and his wife, Sybil Jones, ministers in the Society of Friends, were often called to leave their quiet home on the shores of the beautiful lake at South China, Maine, to carry to other parts of the world the Good News of the One who came to heal the broken-hearted, to proclaim liberty to the captives and to open the prisons of those that were bound. In following the voice of the Spirit they were led to many parts of the United States, Nova Scotia, New Brunswick, the West Coast of Africa, Ireland, England, Norway, Germany, Switzerland and the South of France.

It has been truthfully said that "Man is incurably religious," and perhaps this is nowhere more apparent than in the small section of the world where the three great religions, Judaism, Christianity, and Muhammedanism had their birth.

To this country so small in size, yet so great in history, once rising so high as to give to the world the most sublime spiritual teaching man has ever known, and then sinking so low as to be overshadowed by ignorance, superstition and sin, to this country where each individual is classified according to religion, Eli and Sybil Jones felt called to take back the Light as it is in Christ Jesus. And here today are two flourishing fruit bearing vines, planted more than forty years ago by their loving hands.

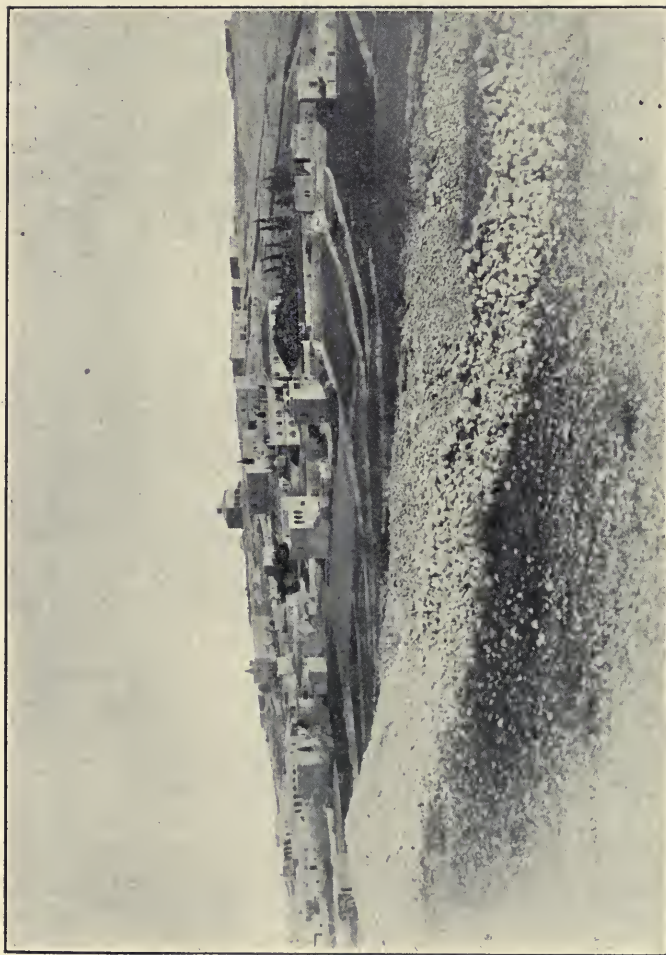
Ram Allah

Ram Allah, Palestine, is situated on one of the hills of Benjamin. Its name signifies "Hill of God." It is 2,850 feet above the Mediterranean Sea, which can be seen easily, although thirty-five miles away.

One day while Eli Jones was walking in the narrow streets of Ram Allah a slender girl of about fifteen accosted him and in broken English asked if he would not start a school for girls. He asked her who would be the teacher and she answered, "I will." On making inquiry the Friends learned that with the exception of a few schools in the cities nothing was being done to educate and uplift the womanhood of the land. So it was decided that a little school should be established in Ram Allah, and Miriam was installed as its first teacher. This school of twenty girls, which grew to number fifty, was the beginning of the permanent work of Friends in Palestine.

During this trip Eli and Sybil Jones and their English companions opened five day schools in different villages, took some Muhammedan girls from three villages and placed them in a boarding school at Nazareth, and when they sailed for home left their work in charge of their dragoman, Jacob Hishmeh, who lived at Ram Allah and had been much influenced by their preaching. For the next seventeen years he was the Superintendent of this work and added to the day school already established three others.

After the next visit of Eli Jones, in 1875, a house was rented and regular gospel meetings were held for the people. These were open to all on First Day morning, but on one evening of the week a meeting was held especially for men. As there were many quarrels and feuds among the people at that time most of them came armed. Some would stand their guns in the corners of the room, while others would take off their long swords and sit down cross legged on the floor with the shining weapons lying in front of them while they listened to the teachings about the Prince of Peace. After the meeting was over coffee was served and as the room was warm and comfortable several would often roll up in their long cloak-like garments and sleep until morning.



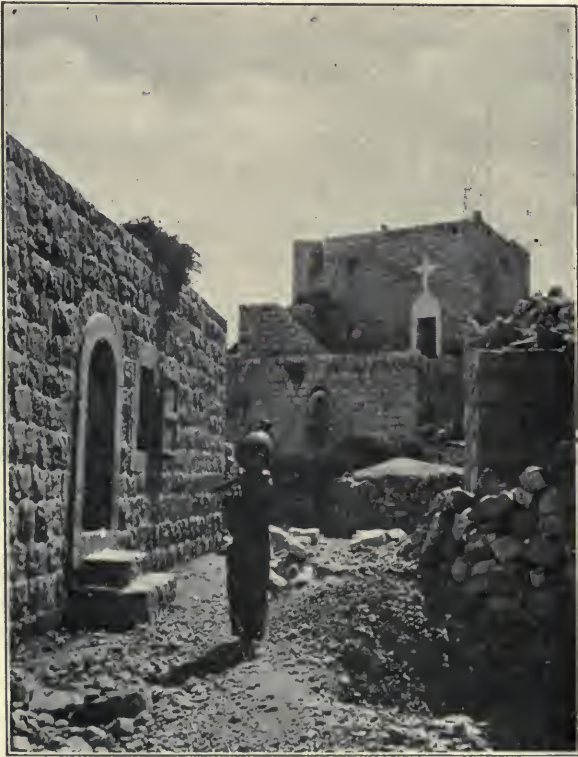
View of Ram Allah

In the village only two or three grown people could read and not a single dwelling house had a glass window in it. The doors were low and placed in the corners of the houses so that the family might sleep out of range, as enemies had a way of shooting through the doors. Some houses in Ram Allah still show the bullet holes, relics of that time. Their only lamp was a little dish of olive oil, in which a bit of cloth served as a wick. Every woman went barefooted. Bedsteads were unknown. All slept on straw mats on the floor.

During the first twenty years of this history the work at Ram Allah was under the supervision of English Friends. Some of our strongest members in the Ram Allah monthly meeting of today were converted and brought into the Society during that period. These English Friends purchased land at Ram Allah and built a stone mission house. This is now the oldest part of the Girls' Training Home. When finished the house was occupied by the families of Jacob Hishmeh and Dr. George Hessenaur, who had just arrived. The latter opened a dispensary and found many ways to preach the gospel as he labored to alleviate the sufferings of those around him.

Division of the Field—Brumanna and Ram Allah

Five years after Friends began mission work in Ram Allah they began work also in Brumanna, Mt. Lebanon. Theophilus Waldemeir was engaged as teacher, and soon two day schools were opened. The work grew till it comprised ten day schools, a boys' boarding school, a girls' boarding school and a native monthly meeting. In all of this work American and English Friends worked together till, in 1887, it seemed expedient to divide the two fields, English Friends taking Brumanna and New England Yearly Meeting assuming the entire support and control of the work at Ram Allah.



Village Street in Ram Allah

Opening of Training Home at Ram Allah

The New England Committee assumed complete control of the work at Ram Allah Seventh month 1st, 1888, and owing to some difficulties that had arisen and the importance of securing legal titles to the property it seemed best that some members of the committee should visit Ram Allah. Therefore T. B. Hussey and his wife, Anna M. Hussey, and Charles M. Jones, accompanied by T. B. Hussey's sister, Sarah Hussey, and by Joseph J. Mills, President of Earlham College, sailed from America First month 1st, 1889. They stopped for a few days in England, and the transfer of property between the English and American Friends was signed in London.

It was not an easy task which the Friends had undertaken. The work of re-construction is always attended with difficulties. They went to an empty house to open a Girls' Training Home without knowing where to look for matron, teachers, girls or even the furniture. Having no knowledge of the language of the land they realized that all business would have to be transacted by means of interpreters. But there was much to encourage them. The day school for boys and one for girls, also the mixed school which had been opened in the west part of Ram Allah, were all in healthy condition. The medical work, which had been left in the hands of the dispenser, was giving much physical aid and comfort in and near the village.

The first work undertaken was to prepare the mission house and grounds for a boarding school for girls, to be known as the Girls' Training Home for Ram Allah. The Friends had long since realized that there is not much hope for a nation if its women are kept in ignorance and degradation.

Timothy Hussey made a trip to Beirut, where he bought bedsteads, blankets, cloth for mattresses, etc.; Maria Feltham came down from Brumanna, horseback to Beirut to

help make the purchases. These things were brought by ship 120 miles down the coast to Jaffa and by camels up through the hills of Judea to Ram Allah. A trip was made to Jericho to get wool for the mattresses and the two women, Anna and Sarah Hussey, with a few native helpers, were busy sewing—in fact they made all the things necessary to furnish a home for fifteen to twenty persons.

After the mission home was furnished the work of finding girls whose parents were willing to let them enter a boarding school was begun. Different villages were visited and the shaykhs as well as the parents were consulted on the question. At one village twenty-one men gathered in the guest room to meet with the foreigners. In the course of the conversation one said, "Talk about educating women, you might as well talk about educating those cows out there on the hillside."

The clothes were furnished and made for the girls at the school. No tuition was asked from the parents and yet several were the disappointments experienced in trying to get enough girls to fill the home. It was thought best to get girls from different places, so that when they were educated they could be sent back to their homes as teachers for the children of their own villages. By perseverance twelve girls were obtained from six different places and after Huldah Leighton took charge three more were received.

Twenty years have passed and with the passing of time many changes have come. Now all who are received into the Training Home furnish their own clothes. All pay some money on tuition. The home accommodates fifty girls, and one of the unpleasant things in the work is the necessity of refusing many who wish to come and for whom there is no room.

The first teacher secured for the new school was Katie Gabriel. Herself trained in a mission school in Mt. Lebanon, she has devoted her life to uplifting the womanhood of her land. When she was fourteen years old Katie Ga-

briel was engaged as a teacher in the Orphanage of Nazareth. Here she remained for two years, when she went, as teacher, to the British Syrian School in Beirut, under Miss Thompson. She remained in this school for thirteen years. During the last seven years of her stay she was the head teacher. For more than twenty years now she has rendered a faithful service for her Lord and Master in the mission at Ram Allah. Her strong Christian character, broad-mindedness, good judgment and ability to stand firmly for the right, has brought her the love and respect of both foreigners and natives. For many years she translated sentence by sentence the sermons of the different ministers who have felt called to give messages to this people. She has also acted as interpreter in most of the important business.

At the same time that Katie Gabriel came to Ram Allah Huldah H. Leighton arrived from America to fill the position of matron at the Girls' Training Home. She stayed a year and eight months and then returned to America for a year. After that she spent three years more in Ram Allah, she and Katie Gabriel working shoulder to shoulder, putting the work on a good foundation. In 1895 her health failed and she felt that her part of the labor had been performed.

During these early days of the Mission there came to its corp of workers two other valuable helpers from Mt. Lebanon, Martha and Hannah Nusr, sisters.

Martha Nusr first came to help Katie Gabriel while Huldah Leighton was in the homeland. After Huldah Leighton returned Martha took charge of the day schools and village work. With Bible in hand she would go into the dark, smoky houses, care for their sick, wash the children, make tidy the room, then sit down and teach them a beautiful lesson from the Bible.

She was so well adapted to taking care of the sick that when Edward Strawbridge and wife, of Philadelphia, visited the mission in 1899, and offered to take her to Amer-

ica and give her a nurse's training in one of the best hospitals in their own city it seemed right for her to go, and her sister, Hannah, took her place at Ram Allah as Superintendent of day schools and Bible woman. Martha was in the United States five years. She returned to the mission in 1904, and spent one year nursing in the village, and then for three years was matron of the Boys' Training Home. The following extracts from Hannah Nusr's records, when she was a home visitor and Bible reader, are indications of her spirit and effectiveness.

"Spoke about the Bread of Life that sustains the soul and gave a piece of soap, a towel and a wash cloth to the woman."

"Washed three little girls' hands, faces and feet, cleaned the room and put things out into the sun. The woman had sore eyes and was very grateful for what was done."

"Washed two babies who are motherless."

"Read the Bible to a paralyzed man."

"Talked to a boy who had been rude to his mother and had cursed her."

Hannah Nusr is now matron in the Boys' Training Home, where her work is to see that thirty boys are fed and cared for, taught how to make beds, sweep rooms and look after dining tables—in fact trained to live in such a clean, comfortable way that they will always desire it for themselves and their people.

The First English Teacher

In the autumn of 1889 Timothy and Anna Hussey returned to their home in America. About the same time Henrietta Johnston, of Winthrop Center, Me., left America to take the place of English teacher in the Girls' Training Home at Ram Allah. Here she labored very effectually, teaching English to the little girls, and helping them with their singing. The Syrian people are very fond of music and the Christian hymns have more joy in them than the

native music which seems always in the minor. She organized a Peace Society for the girls. The pledge, which they repeat every First Day in the meeting, is as follows: "I promise by the help of God to live as peacefully as possible with everybody and to try to induce others to do the same." This society has been the means of keeping down petty jealousies in the school and in helping keep the girls sweet and kind.

A Monthly Meeting Established

William and Susan Taber Thompson first visited the mission at Ram Allah in 1890. All felt that the time had come to establish a Friends' Meeting. William Thompson in his Bible talks explained "Friends' principles." Rules for a Monthly Meeting were drawn up, united with and signed by thirty-two persons.

This monthly meeting has a clerk, correspondent, treasurer and two overseers. In the days of Huldah Leighton it ran well, but during the last year of her stay at the mission she was too ill to carry the burden of it. The native members did not feel equal to carrying it alone, and so they laid it down. It was re-organized when Elihu and Almy Grant were here, George A. Barton, of Bryn Mawr assisting. It now has ninety members, who show signs of having grown in grace and in the knowledge of Jesus Christ.

American Workers

When Huldah Leighton became ill and felt that her work at Ram Allah was over, Charles M. Jones came for the second time to take charge. He was accompanied by his wife, Ellen Maxfield Jones. They reached Ram Allah in Seventh month, 1895. They had been here only a few months when both were taken dangerously ill with typhoid fever, and Charles M. Jones died. Ellen Jones recovered and returned to America.

In response to an appeal for a Superintendent and Ma-

tron for the Ram Allah mission, published in the American Friend and Missionary Advocate, Wilfred and Della D. Rowntree appeared before the committee, bringing acceptable letters of recommendation. They went to Ram Allah in the spring of 1897. During their stay at the mission the rocky ledge on the east, where the driveway is now located, and a vineyard to the south were added to the Girls' Training Home grounds, bringing them to their present size.



Girl's Training Home

Walls, paths and other improvements were made. They systematized the Bible School work and gathered the teachers together on one evening during each week for a meeting of preparation and study.

Wilfrid and Della Rowntree also read aloud books of science and literature to the young teachers in order that they might keep growing in knowledge and usefulness. These two missionaries remained in charge of the mission five years.

When the Christian Endeavor Union of New England Yearly Meeting decided to be responsible for the financial support of a Boys' Training Home at Ram Allah, a plan for the same was adopted by the yearly meeting and Elihu Grant and Almy Chase Grant were sent to open and take charge of this branch of the work. Those who have followed after have been very much pleased with the splendid basis on which the work was founded, especially with the way the money question was handled. From the beginning the parents of each boy have been asked to furnish all clothes and to pay at least twenty-five dollars towards the boy's tuition. The price has been raised and now all pay thirty dollars apiece. This has had a good effect on both school and parents.

With the exception of the cleanliness and order of the every-day life, nothing has had more permanent effect on the habits of the boys than the Temperance Society which Almy Grant organized soon after the school was opened.

One of the valued helpers in the Boys' Training Home was Charles F. Camp. He had gone from America to Jerusalem to be a self-supporting missionary among the Jews, doing enough work at his trade as a carpenter to pay expenses while he spent the rest of his time distributing literature and laboring among the Hebrews. Sometimes the leaders at the synagogues were very angry with him and more than once a Jewish mob attacked him. But in his quiet way he would send them word that he loved them and his kindness to them caused some to say that he must have Jewish blood in him or he could not treat them as he did. He had followed this manner of life for five years when Elihu Grant found him and induced him to give part of his time to the industrial work in the Boys' Training Home. He was engaged for this work in 1902, and gave a part of each week to it until he went away to Arabia in 1905. While in the Training Home he gave instruction to the boys in the use of tools and in mechanical drawing. Several of

the boys had their first awakening to the things of the Spirit around this carpenter's bench. His religious influence was felt throughout the whole mission.

During the year and a half after Wilfrid and Della Rowntree had returned to America and Elihu and Almy Grant had resigned the Board was searching prayerfully for a Superintendent of the Ram Allah Mission and for matrons for both schools. During the yearly meeting A. E. Kelsey, who was a member of the Mission Board, received a message from his wife saying that she felt it right for them to offer themselves for the Ram Allah mission. They were accepted. Though their new task meant sacrifice and suffering to them it brought much good to the Syrian people and the mission.

An advertisement in the American Friend found a matron for the Boys' Training Home. Rose E. Lee was accepted at the Lynn Quarterly Meeting held in Eighth month, 1903; and sailed with the Kelsey family, which consisted of A. Edward Kelsey, Mary Macomber Kelsey and two children, Francis Willard Kelsey, aged three years and three months, and Irving Kelsey, aged twenty-one months. The party arrived at Ram Allah Eleventh month 8th, 1903.

In the summer of 1906 Mary Kelsey developed tuberculosis and after making a desperate but unavailing fight to conquer the disease in Palestine the family sailed for America. After spending six months in a Maine sanitarium Mary Kelsey was so much improved that the Board felt free to accept Edward Kelsey's services for another year, part of which was spent in America, collecting funds for the Boys' Training Home and part at Ram Allah, building a large reservoir or cistern on the Boys' Training Home grounds.

In 1906 Alice Whittier Jones, the daughter of Charles H. and H. Elizabeth Jones, of Amesburg, Mass., was appointed a teacher by the Board. Soon after she reached Ram Allah it became necessary for Edward Kelsey to take his family to America. Then the care and responsibility of all the

work fell to Alice Jones and Katie Gabriel. They shouldered the work bravely and did what they could until reinforcements came. Later Katie Gabriel relinquished all school room duties and Alice Jones took up the duties of Principal in the Girls' Training Home. After her first furlough Alice W. Jones returned to Ram Allah in Third month, 1912.

Absalom Rosenberger, President of Penn College at Oskaloosa, Iowa, who had traveled in Palestine in 1901, was engaged for the mission in 1909, reaching the mission Eleventh month, 17th.

In the spring of 1910 A. Rosenberger went back to America and married. He then returned to Palestine with Mrs. Rosenberger and her sister, Mrs. Gilchrist, who taught English in the Girls' Training Home during the first year of Alice Jones' furlough.

First Pupils

The first girl received into the Training Home was Zareefie Audi, twelve years of age. She had been taught a few years in the Friends' day school in her native town, Ram Allah, and one year in Miss Arnot's school in Jaffa. After three and a half years in the Training Home, being supported by Indiana Friends, her father took her out of the school, promising her in marriage. Zareefie has made a good wife and mother, has two children, one of whom at this writing is a pupil in the Training School. She has been a Bible woman for several years, under the care and support of the Church Missionary Society, and has done excellent work.

The second girl received into the Training Home was Lydia Damishkey, daughter of a native pastor of the Church Missionary Society in Lydda. She was eight years old when she entered the school and remained nine years, being supported by Iowa Friends. One day when she was a little girl she told her teacher that when she grew up she wished

to become a Missionary teacher. Many years afterwards a loving Heavenly Father granted that wish in an unexpected way. She is the wife of a Syrian Christian missionary in German East Africa.

The third girl received into the Training Home was Afeefie Faragallah. She also stayed until she graduated



Day School at Ram Allah

and then she became a teacher for the mission. After a few years she went to be matron in Haifa.

Another girl was Jennie Hishmey, who graduated in six years, taught for three years in the Training Home, then for nine years had charge of a day school for little Hebrew children. Jennie is now head teacher in a large Muhammedan school in that city.

Then there are the twins, Lula and Lamya. Both graduated and both taught for a while in the day schools of the Friends Mission. Lamya went into a hospital in Egypt, to take a nurse's training.

In 1890 Katie Gabriel brought one of her nieces, a child of nine, to enter the school, and in two years more the little sister of only seven came. They both developed into rare, sweet characters, and after finishing the course of study, have taught at different times for the mission.

One day a man came from the east of the Jordan. With him were his two little girls. He said he wished to put the oldest into school, and that he had brought her shoes with her. She was examined and for some reason was unsuitable, but the little sister, a child of eight years, was in good health and looked bright and promising, so the father was told that the youngest would be received. He answered, "It is better, for the shoes I have bought are too tight for the oldest, but they will just fit the little one."

Helanie has given good services as teacher in the day school at Tayyibeh. She receives a salary of \$120 a year. Out of this she clothes herself and furnishes considerable of the living of the family, besides clothing and paying \$20 tuition for her little sister, Martha, who is now in the Training Home. She has also bought a table, two chairs and a sewing machine for her home, all of which she puts to good use. Like a candle in a dark room is her life in the village of Tayyibeh (Ophra of the Bible).

And what shall I say of the others? The little girl who at first attempted to sleep under the bed instead of on it, is now a mother of a family, and is trying to give them all a Christian education.

Then there is Martha, the wife of the boys' teacher, a little barefoot girl, though married when she came to us; the two fair-haired German girls, daughters of a missionary; the little Armenian whose father was killed in a massacre; the two Greek girls, who knew neither English nor Arabic; Halada the Muhammedan; Mateel the blind girl with the light of the love of Christ shining in her face, and the many from town and village who have shared for a while the sweet influences of the Home and have gone out to make

the world better.

The Woman's Foreign Missionary Society of the Yearly Meeting has aided in the support of the Girls' Training Home. Ever since the school opened they have paid the salary of Katie Gabriel. The Woman's Foreign Missionary Societies of the other Yearly Meetings helped by paying the expenses of individual girls. At present the Woman's Society of the Yearly Meeting supports Katie Gabriel and Alice Jones and pays \$1,000 towards the expenses of the girls in the Home.

During the twenty years from 1889 to the close of 1909 the mission received 141 girls into the Home. These have stayed on an average of five years each. Of these ten have died, thirty-one have married, and thirty-seven have become teachers. Four of these girls came from Armenia, one from Smyrna, one from Crete and six from Beirut, but most of them were from the towns and villages of Palestine. Thirty-three came from Jerusalem and forty-five from Ram Allah.

When the home was first opened clothes and tuition were furnished free, but as the parents began to appreciate what was being done for them and their children they were asked to provide the clothing. Twelve years ago they began paying small sums on tuition. These sums have been increased from time to time. A village girl who has been educated in our school is more likely to be given a word or choice as to marriage and with clean, industrious habits formed in the school she is prepared to make a happier home. Should she become a teacher she will be a real missionary to her people.

Daily Life in the Girls' Training Home

When a little girl first comes to the Training Home she has to submit to a good bath and have her hair and scalp cleaned. Next she is given into the care of one of the older girls, who acts as her mother throughout the year.

At six o'clock in the morning the big bell on the Training Home rings, then every girl must arise, dress, air her

bed. The teacher in charge taps a little bell and there is perfect silence in the big dormitories and each girl kneels by her bed in silent prayer. After breakfast, which consists of bread, olives and coffee, each girl makes her own bed and then goes to the part of the house where her work is assigned for that week. Some prepare the school-rooms, others are dish washers in the kitchen, some have charge of dining-rooms, Superintendent's room, etc. In fact every nook and corner of the house and grounds is assigned to some one and in every part there is a teacher in charge to see that the work is well done.

After chapel exercises book-work begins. About one-third of this is in English and two-thirds in Arabic. The Bible lesson has an important place. The common branches, reading, writing, arithmetic, geography, grammar and history, all have their places. Physiology and hygiene are taught to all. The village people often sleep in closely shut rooms, many of them full of smoke and foul with the smell of animals, but when the children learn the benefits of good, pure air, they are anxious to have it.

One afternoon is for recitations, one for singing and writing. The rest are filled with mending, ironing, sewing, fancy work and sometimes when the day is fine the school takes a long walk to the valleys, returning with hands and baskets full of beautiful wild flowers.

Religious Influence

Besides the daily Bible lesson and Christian Endeavor prayer meeting during the week the following regular services are held each First Day. In the forenoon, chapel exercises, morning meeting and meeting of the Peace Society. In the afternoon Bible school and in the evening an informal song service.

Much of the religious training is atmospheric. The child absorbs truth, as we see it. Yet there is usually a moment in each life when the soul realizes its great need of a Saviour

and a longing for the assurance that it has been accepted into the Kingdom of God causes it to be sensitive to the Spirit's voice when He speaks to it personally. Once a little Training Home girl said to me, "Do tell us how we can get our people to come to Jesus." I answered, "Suppose you first tell me how you came to Jesus." Her story, told in broken English, was something like the following: "I learned of Jesus in my daily lessons; then once our lesson



Boys from the Training Home

was about how Nathaniel came to Jesus. I wanted to come. I wanted to come so much I was sorry for the things I had done that were wrong. I began to cry. The teacher did not know what I was crying about, and I did not tell her. After I came back to the Training Home I was still crying, then I went away alone and prayed until something told me it was all right." That little girl is now a teacher for a sister mission and her love for her Master is the controlling force of her life.

A friend once asked one of our teachers if she did not think that the Friends Mission paid more attention to the educational side of life than it did to the religious. She replied: "In our homes we are not taught much about God, but as soon as we enter the Training Home they put something into our hearts about Jesus. I was ten years old when I first went to the Training Home. The first night when I was getting ready to go to bed a teacher came and knelt by my side and said, 'Let me hear you pray.' I prayed as I had been taught in the day school, after which she talked to me a little while and then went away. Then one day, I shall never forget it, I was very naughty and Katie Gabriel took me to her room, talked with me and prayed with me. I have been different ever since that time." This girl was a member of the Greek church when she first came to the mission. She has since joined the Friends. The priests of both churches have tried in many ways to win her, but she prefers the freedom of her simple religion to the forms of the Oriental churches. She is a teacher in an out village, and with the exception of one other woman is the only Protestant in the village.

Bible Women

The work of a Bible woman grew out of a mothers' meeting which was held for two years an afternoon of each week in the Training Home. These meetings were held by Katie Gabriel, but as her duties in the Home and school room increased it was thought best to hold these meetings for women in different parts of the village. In 1891 Emily Audi was employed for this work. Three meetings, with an average attendance of twenty-five at each meeting, were held regularly for fourteen years. The mothers usually brought their babies and their work with them to the meeting. The work consisted of sewing or of a basket of wheat, from which they would pick the dirt and seed the tares as they sat on a mat at the feet of their teacher, listening to

the story about the Master who drew such beautiful lessons from these common things.

A blind woman once said: "I have never felt so comforted and happy in my heart as I have since attending these meetings. Though my natural eyes are shut I feel that my spiritual eyes are opened and I can sing the hymn, "Once I Was Blind, but Now I Can See" (translated into Arabic).

After Emily Audi's resignation Helanie Totah was appointed to give her whole time to Bible work, looking after the three meetings of women in Ram Allah, and spending one day of each week in Jifna, and one in Ain Areek, gathering the women together and teaching them. For two years she was assistant teacher in a Ram Allah school, and for the next ten years she had charge of the school at Ain Areek. She returned to the Ain Areek school after her term as Bible woman, and a year spent with the Christian Alliance Mission.

Day Schools

The majority of the villages of Palestine have no schools at all except perchance a little Muhammedan school for boys, where they all sit on the floor and study out loud the reading of the Koran and simple sums.

In villages where native Christians live Protestants have opened little schools. Some of these are for boys and some for girls. As soon as the Greek and Roman Catholic churches see that the Protestant school is a success they usually open one in the same village. The Friends Mission has never opposed these schools, but has tried to encourage them, especially by setting good examples for them. For though these schools are not as good in order and teaching they are largely patterned after our own. At present the Friends of America have six day schools under their complete control, and the oversight of one other which is supported by an independent missionary. These schools are open for forty weeks in the year.

A description of one of these schools will do for all. The children sit on low benches and the babies are often placed on a straw mat on the floor. For many a little girl could not come to school if she could not bring the baby brother or sister to be cared for while the mother is baking bread or helping the father in the field. So the ages found in a day school range from one and a half to about thirteen years. The babies play with blocks, beads and picture books, while the five-year-olds have a square of wood on which is written the Arabic alphabet. As yet our day schools have no desks except one long one used for writing. Each child carries her books in a cloth bag hung by her side. The morning hours are filled with lessons. Reading, writing, and simple arithmetic, a little geography and a Scripture lesson constitute the program. In the afternoon the little girls are taught how to sew, doing plain patch work and the cross-stitch in silk with which their native dresses are embroidered. The boys are given lessons in English. Then all commit some portion of Scripture to memory, repeat a prayer together and thus closes a happy day spent at school. The effect of these day schools is not so much the little book learning which the children receive as the cleanly habits and high ideals which the teachers try to instil into them. The effect of the teaching on the care of the eyes has been especially noticeable. In former times every child in the village at certain seasons of the year would be afflicted with sore eyes. But through care and cleanliness there has never been a bad case of eye trouble in either Training Home and now only a few cases are found in the day schools.

For forty years Friends have had from one to four day schools in Ram Allah. At present we have three, but two of these are practically double schools, having two teachers each. The usual enrollment of the three schools is about 200, with an average attendance of perhaps 170.

Boston School is in the west part of the village, and is

supported by the Friends' Bible School children in Boston. The head teacher of the school belongs to the tribe in that section of the village, and many of the school children are her relations. Some years ago it was known as the dirtiest school in the village, but now it is practically clean and orderly, and is our largest day school.

Hope School is the oldest American school in Palestine as it has been in continuous existence ever since the second visit of Eli and Sybil Jones, forty years ago. It is situated in the central part of the village, and is supported by three or four Friends living in Massachusetts. For many years this school was held in the large hall where the meetings and Bible schools were held, but since the new meeting house was built this school has been moved a little farther back off the noisy street into a house with two rooms and a play ground. Several children from Friends' families attend this school and their parents are learning to be more careful of the health of their little ones. Once I visited this school in January and found over half of them had no shoes which was remarkable, even for Ramallah. At the same time I visited Boston school and found only one out of every six had shoes, and most of these were boys.

North School. This is the smallest Friends school in Ram Allah, and so has only one teacher. She is a graduate from the Girls' Training Home. This school has been moved to the northeast section of the village, next to the Friends Meeting honse.

Out Schools

Jifna. The school in this place was first opened in 1869 by Eli Jones and the Friends traveling with him. It was first opened for boys and a man was hired as a teacher. In the course of a few days the Greek and Latin churches became jealous of the school and established schools of their own, to which the priests ordered parents to send their children. So after five years existence the Friends school for

boys at Jifna was closed. In 1893 the people of the village petitioned the Friends mission for a school for girls. A good house and a good woman for the place as teacher were found, and for seventeen years the girls' school at Jifna has been a flourishing one. The school is supported by Friends in Baltimore Meeting. The present teacher, Martha Abdoo, has had charge of the school for nine years. Her home is in Jifna, but she received her education in the Training Home at Ram Allah. Each First Day the teacher holds a meeting which is attended by women and children, and possibly two or three men, and the day school sends the light into the homes in the village.

Ain Areek. The Friends first opened a school for boys in Ain Areek in 1872. This continued for twelve years, but was closed four years before the American Friends took charge at Ram Allah. In 1896 a school for girls, which soon grew into a mixed school, was opened in Ain Areek and it continues to do its blessed work even to this day. The village is half Mohammedan and half Christian. It is about four miles west of Ram Allah and is reached by one of the roughest hill paths found in the country. It is situated at the head of a beautiful narrow valley filled with orchards of figs, pomegranates and lemon trees. The people in the village look wretched and sad, but through the influence of the day school many have learned to read the Blessed Book and we trust the light of Christian civilization will grow brighter in this little corner. The children of the village always look sickly, and they are very dirty. Three years ago the smallpox raged for four months and the measles gleaned after. The teacher is Helanie Totah.

Tayyibeh (Ophra). Our day school here numbers forty and we usually find every one of them present when we go to visit the school. The classes are well organized for this country, and it is remarkable how much these little people learn. We sometimes wish that the children in the homelands were given as much Bible teaching as the children re-

ceive in the day schools of Palestine.

Bireh is a Mohammedan village containing a few Christian families. It is a twenty minutes' walk from the Girls' Training Home. Eli and Sybil Jones held meetings and preached to the people of Bireh in 1869. They opened a school for boys in the village. But the Greek church made trouble and after three years the school was closed. This village with its children growing up in the darkest of ignorance, lying so near the gates of the Friends Mission, has stood as a great appeal to us. A few years ago Edward Kelsey undertook to open a school in the village, but the Greek priests in Ram Allah complained to the Mohammedan "Mudeer" (Governor) and it was closed. In 1909 the people of the village petitioned for a school. We saw the open door, but we did not have the money or the authority from the homeland to enter. Lucy Dunn, an independent missionary living in Jerusalem, learning of the situation asked if she might open the school and place it on the same footing as the Ram Allah day schools. She hired a house in the village and engaged Nahmie Shahlah, one of the Training Home graduates, as teacher. She attends our teachers' meeting and reports through us to her supporter, while we give the school such help and oversight as we can. The school was opened Twelfth month 1st, 1909, and the first month showed an enrollment of 54 girls, with an average attendance of 30. Two of these little girls, one five and one eight years old, are already married, but we hope they will get a little of happy childhood through the school.

Boys' Training Home

The Boys' Training Home was made possible by the Christian Endeavor Union of New England Yearly Meeting.

When it was noised abroad that the Friends would open a boys' school, to be carried on something like that in

the Girls' Training Home, eighty boys applied for admission. There has never been a time since its doors were open but that the number refused has been five to ten times the number received. The people are anxious for their boys to be educated, but as yet we have not the room.

Elihu and Almy Grant were superintendents of the work and taught the English classes. Faragalla, a well educated young Syrian from Jaffa, was employed as Arabic teacher.

The influence over a boy's life in his native home is quite different from that which comes into the life of his sister. The father and mother both take his name. As a rule he is never punished, but is loved, petted and given whatever his free will may demand.

In order to counteract the pride and selfishness instilled from babyhood, as well as to train the boys for useful lives, the Friends have felt it wise to carry on the school along industrial lines.

The quarters have been too cramped to allow much industrial work, but when the school is moved to its own grounds this branch can be taken up with great advantage.

Of the first fifteen boys received, nine were members of the Ram Allah Monthly Meeting of Friends. All of the rest were Greek church people and were from Ram Allah except one. He was a Roman Catholic and was from Tayyibeh.

Since the Home was opened sixty-six boys have been received. Of this number thirty remain in the Home and thirty-six have gone away. Twelve went to higher schools, three of these are in schools in America.

Of those from the Boys' Training Home who have remained in this land, three have done some teaching, one is a shoemaker, and one is a carpenter. Many are still in the higher schools. One is preparing to be a physician.

The chief teacher in the Boys' Training Home is Ameen

Nusr. He was educated by the Church of England in Jerusalem. He taught for them for some time in that city before being placed at Jaffa. He has a good wife and three bright children. These are being educated in the Friends' schools. The oldest is in the Girls' Training Home and the other two attend a day school.

Hanna Yoseph, who graduated in 1908 from Bishop Blyth's school for boys in Jerusalem, is assistant teacher in the Boys' Training Home.

Co-laborers

When Timothy B. and Anna M. Hussey first came to visit the land of our Lord and Savior, they little dreamed that it was but the beginning of many journeys across the great waters which lay between their comfortable home and the needy land of Palestine. In 1894 and in 1896 these Friends were at Ram Allah.

Their great task was the building of an addition to the Girls' Training Home.

In 1900, Timothy B. Hussey reached Palestine with a party of friends, including three sisters and two nieces.

In Second Month, 1905, with over twenty Friends, Timothy and Anna Hussey visited Palestine. Timothy Hussey began the task of purchasing land for the Boys' Home. This was perhaps the most trying service our dear Friends have ever been called upon to do. God gave strength, courage and wisdom, and after eight months of patient labor, full of almost ceaseless bargaining with natives, fruitless visits to the Turkish Courts in Jerusalem, sleepless nights and much prayer, the land was bought, and a valid title secured.

Only a few months after Timothy and Anna Hussey had returned to America, a native Friend reported to the Monthly Meeting in Ram Allah that a good piece of land between the Girls' Training Home and the site for the new Boys' Home had been offered him for seventy napoleons, and asked if the Meeting would like to buy it for a meeting

house lot. They decided that they would, and every Friend present pledged something towards the price. Then all knelt in a prayer of thanksgiving for this, another token of God's love. An adjoining piece of land was afterwards bought for fifteen napoleons. Thus the Monthly Meeting paid eighty-five napoleons, or about \$330 for the plot. Through the kindness of David and Margaretta Alsop \$1,000 was collected from Haverford Friends for the meeting house. Then a New England woman, a Friend, gave \$500. The Mission Board turned again to Timothy and Anna Hussey for aid. Absalom Rosenberger was secured as superintendent and John Shober Kimber and son accompanied the party. It seemed clear to these two devoted followers of the cross that it was God's will for them to make this one more journey to the land and work for which they had spent so much of their lives.

Soon after reaching Ram Allah Anna Hussey took cold, which was followed by pneumonia. She was sick only a few days, but when the fever left her the heart was too weak to rally. The passing away was like her life, quiet and beautiful. A happy, radiant smile lighted up her face and then the sweet spirit went to be with its Maker.

Timothy Hussey, wonderfully upheld in his sorrow and loneliness, remained in Ram Allah long enough to see the meeting house built, and also a third story to the Girl's Training Home, an addition which he had planned years before, and only now was it made possible by the generosity of a few American Friends.

The meeting house was dedicated Third month 6th, 1910, on the seventy-ninth birthday of T. B. Hussey. A firm wall of cut stone with an iron gate and a sidewalk in front of the meeting house, stands as the last token of love, built by this untiring worker and his children as a memorial gift to the dear wife and mother.

And so the history of the Friends Mission at Ram Allah, which has been written in so many devoted lives through

more than forty years, has here been briefly sketched on paper.

There remains out there in the district north of Jerusalem, a monthly meeting, two boarding schools, a half dozen day schools, and several auxiliary ministries, employing a score of teachers and helpers. It is a friendly work, founded and conducted in the devotion of many Friends to Christian principle. Visited by hundreds of our people in their travels, it has always been a cause for deep gratitude and satisfaction. It is our testimony in Western Asia. In the Turkish Empire it represents a distinctive ideal of Peace and Good Will. Always at midnight here in our country we may think of them over there in Ram Allah as entering on a new day of endeavor. The summons here to rest is the summons in Asia to a new day.

The work in Ramallah and its neighborhood is an inspiration and a responsibility. It has been productive of much noble idealism, stimulating our faith and love. It has been an uplift and spur to hundreds of young lives. It stands there now to advise and to comfort in the name of Him who had compassion on the multitude.

HISTORY OF THE FOREIGN MISSIONARY ASSOCIATION OF FRIENDS OF PHILADELPHIA

The Missionary Association of Friends of Philadelphia dates from the first meeting which was held in the parlor of Mary Anna and Susan Longstreth, in 12th month, 1882, and was attended by forty women Friends. An organization was effected at that meeting and president, secretary and treasurer appointed. This organization continued until 1899, when the name was changed to "The Foreign Missionary Association of Friends of Philadelphia," and men were admitted as members.

Fields of Work.

From the first annual report we learn that help had been given to work already organized in India, Syria and Mexico, that the membership had increased to 121, and mention is made of Japan as a promising field for the future. The next year \$190 was contributed towards the translating into Japanese of an abridged edition of William Guest's Life of Stephen Grellet, and in 1885 Joseph Cosand, who had long felt a call to work in Japan, offered himself in reply to an appeal issued by the Board. He was accepted, and in the autumn of that year, accompanied by his wife, Sarah A. Cosard, sailed from San Francisco to enter upon his new duties. From that time the history of the Association is largely a history of the Japanese mission though some help has continued to be given to work in other lands conducted by Friends.

Tokyo Mission

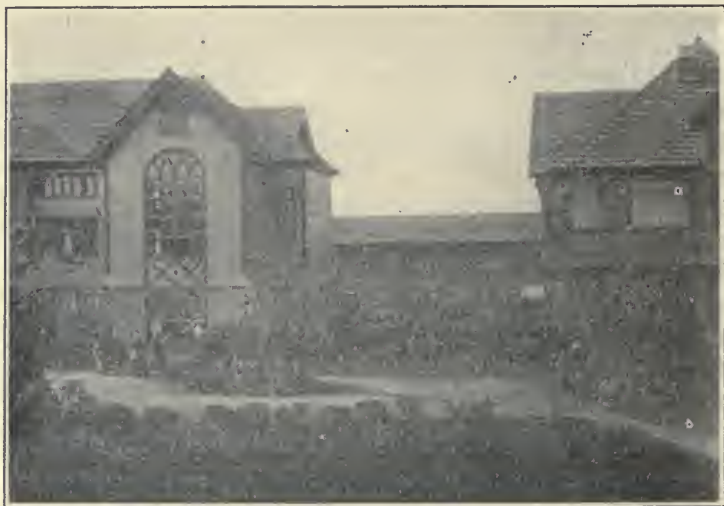
After consulting with competent advisers on the spot, it was decided that Tokyo would be the best strategic point to begin operations, owing to its geographic, governmental

and educational advantages, which would naturally attract the strongest and most influential minds. A house was rented the following year, and young men and boys flocked from all directions to be taught English by Joseph Cosand, while Sarah Cosand gave instruction in English and knitting to the women and girls she was able to gather around her. Permission to teach the Bible was not granted immediately, but at the end of the first year Joseph Cosand was invited to teach it freely to all students in the school, in which he was giving lessons in English. A class was immediately organized which was attended by Sarah Cosand and some of her pupils as well. Chuzu Kaifu, a student in one of these classes, was among the first to accept the teaching of Christianity, and abandoning a good government position he held at the time, he spent two years at Earlham College, Indiana, to fit himself for service in the work of the mission. How faithfully he has carried out this early dedication of his life, is attested by all who have been associated with him during the past twenty-five years that he has occupied the position of president of the school. At the close of the present year, 3d month, 1912, his resignation from that position was accepted, but his usefulness in the meeting and other interests of the mission will continue for a long time, it is to be hoped. He has been succeeded as president by Mr. Hirakawa, an educator with normal school training.

The school during the first year was housed in a rented building, whose tenure was uncertain, and accommodations inadequate, and in 1888 the Philadelphia Board authorized the purchase of a plot of ground.

Joseph Cosand was fortunate in securing for the Association the present site, which is well located, being on relatively high ground, in the southern part of the city of Tokyo with a beautiful view of the bay in front. On this was built a missionary residence and school house for girls, arranged to accommodate sixty-eight day pupils and thirty-

two boarding pupils. Effort was made to have all the appointments, both as to furnishing and food, conform to what the girls had been accustomed to in their own homes, and to which they would in all probability return. The building was ready for occupancy in the 10th month, 1889, and was enlarged in 1897 so as to provide for sixteen more boarders. In the 12th month, 1902, it was entirely destroyed by fire, though fortunately no lives were lost. This



Mission Building, Tokyo, Japan

seeming disaster was not altogether loss. The courage and resignation of the sufferers served as an object lesson to the people around them.

The news was cabled to Philadelphia, and it was immediately decided to send a delegation to Tokyo, to confer with the workers, as to the advisability of rebuilding. This delegation consisting of Asa S. Wing, the newly appointed president, and Margaret W. Haines, the corresponding sec-

retary, since the organization of the Association, sailed from San Francisco in 2d month, 1903. Abundant testimony was received as to the need of such a school for girls, and it was decided to rebuild as soon as possible. The new plans provided for three buildings.

1. A recitation hall with assembly room, capable of seating 100 or more persons, class rooms, etc.

2. Residence for foreign lady teachers, both buildings being in foreign style.

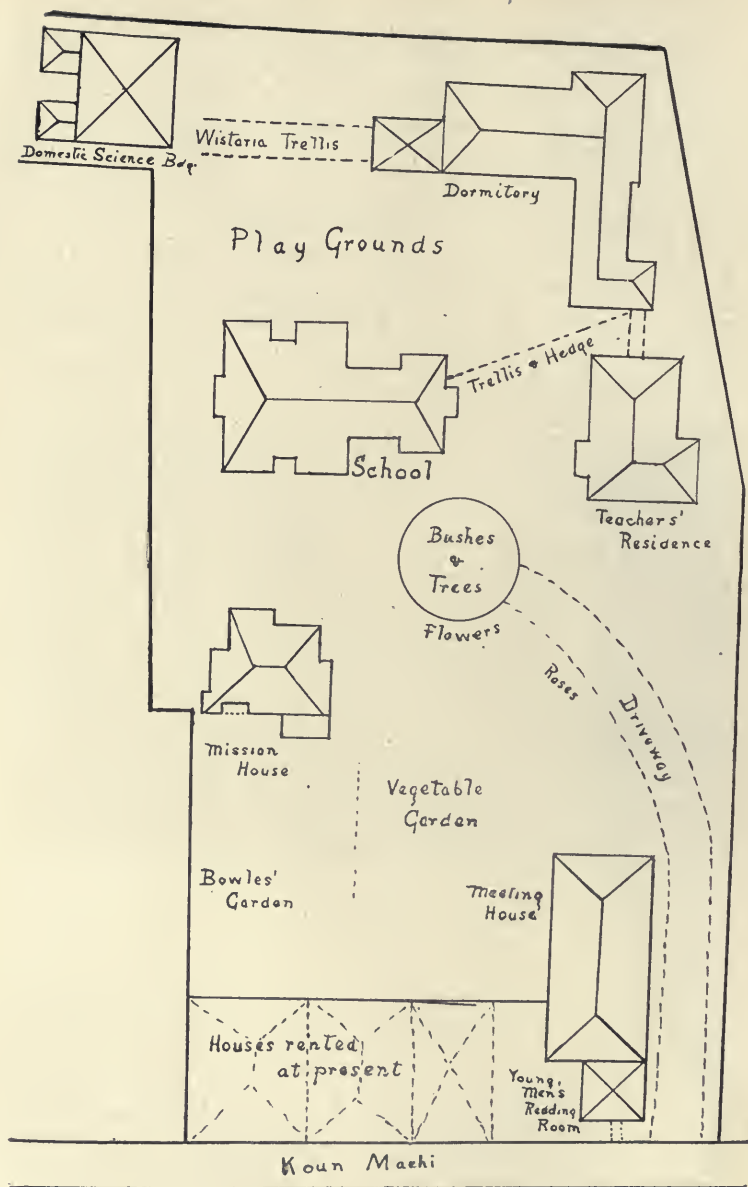
3. A dormitory, constructed and furnished in Japanese style, with sleeping accommodations for sixty girls, and connected with the teachers' residence by a covered passage. These buildings were all ready for occupancy in 1903. They, with the original missionary residence, now occupied by Gilbert and Minnie P. Bowles, together with the meeting house, built in 1899, have until very recently comprised the mission property in Tokyo owned by the Association.

This property contains 1,500 tsubo or about one and one-fourth acres, value \$30,000; buildings, value \$13,000; recent purchase of land where domestic science building stands, and house and lot adjoining, \$4,500; boys' dormitory lot just bought, \$9,700; total in Tokyo, \$57,700.

Ibaraki Prefecture

The other field for Friends' work lies in Ibaraki Prefecture from three to five hours by train, to the north of Tokyo, along the eastern shore of the main island. Within this agricultural district of some 20x40 miles, there are evangelistic stations connected with Friends in five of the larger towns.

1. Mito (p.35,000), the natural center for Friends' work in this district, is the capital of the province and the seat of Middle, Normal, agricultural and commercial schools. "It is an old historic town, the seat of the last Shogun. Its people are aristocratic and hard to reach, but substantial and



Compound of Foreign Mission of Friends, Tokyo, Japan

strong when won for Christ." The property owned by the Association here consists of a suburban lot, and the city lot and missionary residence worth together about \$1,600 making, with the Tokyo property, a total of \$59,300, as the valuation of the property held by the Association.

The meeting house in Mito, mentioned in the annual report of 1911, and of which a picture is shown, being put up by native Christians, assisted by interested Friends, and held



Mito Friends Meeting House

by trustees for the Mito Friends, is not included in this valuation. Gurney and Elizabeth Binford have been in charge of the work there since 1899. The W. F. M. S. of Canada Yearly Meeting gives the financial support to this work.

2. Tsuchiura (p.10,000).

3. Ishioka (p. 10,000), both on the railroad from Tokyo to Mito, old castle towns in the midst of a rice growing district.

4. Minato (p. 12,000), reached by a twelve-mile boat-ride down the river from Mito, is noted as a sea-coast fish market, and soy manufactory. The work here also is supported by Canada Friends.

5. Shimodate, the youngest of the Friends' mission stations, is a good business town, in the center of an unevangelized population of some 30,000. In all this district the responsibility of bringing the gospel to the people rests largely with Friends. This mission station is supported entirely by Kansas Friends, who send their contributions direct to the field.

Friends' Foreign Mission Committee

The work on the field is directed by the Friends' Foreign Mission Committee, composed of all the resident missionaries. This committee appoints annually its own officers, and apportions, as well, the different lines of work, among the missionaries, due regard being given to the natural gifts, training, and divine call of each.

This committee also chooses ten to fourteen persons to compose the executive committee. The membership of this committee usually includes two or three of our missionaries, the Japanese Christian workers, or evangelists, stationed at the various stations, and a few other Japanese Friends of good judgment, either men or women.

To this executive committee is given the management of the evangelistic work, which includes the various matters pertaining to the meetings of Friends at the six stations, work in villages and surrounding country, the placing of Christian workers, the choosing of new workers, and the disbursement of funds available for this department of work.

The executive committee plans for the annual meeting, and also examines applicants for full membership among Friends, and receives such as appear suitable. A few score have become full members of Friends.

Each group of Christians at the different stations forms

a congregation with varying degrees of organization, Tokyo and Mito meetings having the work best organized. All persons who have become Christians and have placed their names on the records of the meeting are considered members of the congregation. There are several hundred of these believers.

A still larger group is formed by the inquirers—all who are receiving more or less regular instructions in the Scriptures, and are being directly influenced by our missionaries or by our Japanese Friends.

The above forms of organization are temporary, intended to train and prepare the Japanese for regularly organized monthly, quarterly, and yearly meetings of Friends; and the time seems to be drawing near when it may be wise to begin the organization of these.

In the work of each congregation, the missionary is simply a member among others, serving on committees as he may be appointed, and exercising no authority; but outside the meeting he has the widest liberty to engage in any form of Christian work approved by the Friends' Foreign Mission Committee. For example there are in Tokyo three First day schools, under the direction of Tokyo meeting, and seven such schools under the care of a missionary, and taught by girls in Friends' Girls' School. The mission work seeks to reach beyond the borders of the meeting work, and bring others into the influence of the body of Friends.

The Delegation

Early in 3d month, 1911, four members of the Board—David G. and Margaretta S. Alsop, and Edward M. and Margaret C. Wistar—left for a visit to the Friends' mission in Japan. They were entertained at every one of the mission homes, visited the different stations, and took part in eleven sessions of conference with detailed discussion. They were present at the commencement exercises at the Girls'

School in Tokyo, and at the annual meeting, held this year at Tsuchiura.

While the delegation was in Tokyo, Horace and Elizabeth Coleman moved to a good house with eight rooms, which they leased for a year. This house will make it possible for Horace E. Coleman to enlarge his work among young men. He has already started a small private dormitory, with an enrollment of thirteen Keio University students.



Student in Friends Girls' School, Tokyo, Japan

After six years of service, Alice G. Lewis sailed from Yokohama, 6th month, 20, 1911, for her much needed year of furlough. She spent two months in and near Philadelphia in the spring of 1912 and sailed for Japan from San Francisco, on 8th month, 23d.

The Girls' School

At the end of the year 1911 there were in the school five graduate pupils, sixty-two in the regular course, and two special pupils; but the total enrollment was a little larger—

eighty-two. Of the six girls graduated last 3d month, four are now acting as helpers to teachers in the school, spending about half of their time in graduate study. Three of the 1910 graduates are also helpers.

In addition to the First day school teaching, the girls do good work in their Temperance and King's Daughters' Societies. From the money earned by the King's Daughters' sales, they give sick help, and contribute to the meeting house fund at Mito. The Tokyo Sabbath School Conference and a Junior Christian Endeavor Society Conference held in the school building have been inspiring to all.

Since the publication of the last annual report the school has received the long coveted government recognition, which will enable its graduates to take the examinations required, both for advanced study in the Japanese Universities and for teaching in the government schools. No conditions are made as to the-teaching of Christianity.

Domestic Science

The domestic science department is an important feature of the school and its success has been very encouraging. Sarah Ellis has been ably assisted in the work by Miss Kawashima, who has had two years of study in Simmons' College, Boston. With a total enrollment of fifty-five, the attendance has been very good. The graduate class has filled a need of the school, by keeping the graduates in close touch with it. Larger accommodations and better equipped household science laboratories are needed. Two courses of ten hours each are offered, one in invalid and one in general cookery, and in connection with these classes, helpful Bible lessons are given.

Work for Women

In Tokyo, Minnie P. Bowles has charge of the work for women. She reports her joy in the opportunities of the past year. Lecture meetings for women have been held

once a month, in which talks are given on topics related to the home.

Monthly mothers' meetings, cooking classes and sewing classes have also met regularly in the Bowles' home. A Bible lesson is given in connection with most of these meetings. Minnie P. Bowles has organized the women of the meeting into a Women's Auxiliary, and they have taken some responsibilities in connection with the meeting.



Children of the First Day Schools, Tokyo

This year (Mrs.) Kei Watanabe has had her afternoons free for visiting and has made 242 calls; there are twenty-four homes to which she goes regularly.

In both Tokyo and Mito, many opportunities, that are now wasted, could be used to blessing, we believe, if we had more Bible women. Especially is this true for the homes represented in the school, a field that is now practically untouched.

Children's First Day Schools

In Tokyo, there have been ten children's classes weekly. The monthly meeting has charge of three of these, and the school of the rest, under the supervision of Edith F. Sharpless.



Friends Meeting House, Tokyo

Tokyo Meeting

The work of the meeting is carried on almost entirely by the members, besides the work of the missionaries. The First day morning meeting, we feel, has deepened in spirituality and the attendance of Christians is a little more regular. The young men's section of the Christian Endeavor Society has been active.

Work for Young Men

Gilbert Bowles has taught one Japanese Bible class for middle school boys, and one for the teachers of a public primary school. As president of the Christian Endeavor, he has been helping the young men's section in promoting the work of that society. He has had a number of young men come to him with questions about Christianity, and for special help in Bible study. One read the gospel of Matthew through, and came once a week with questions and difficult points. His English class in Ishioka has been attended by teachers of the agricultural school and primary schools, and by a few business men and officials.

Horace E. Coleman has about 120 students in two English classes in Keio University. Several of these students show an interest in Bible study, and for most of the past year he has had charge of seven Bible classes, four of which are held in the University buildings. Another new class has been organized for young business men, recent graduates of the above University or other colleges. He has now the problem of interesting those who have been coming to the classes for two years or more, and has outlined a seven years' course, with the idea of giving the students as complete a knowledge of the Bible as possible. The dormitory under his care has a capacity of nine, and thirteen have been enrolled in one year.

The Brotherhood (Ai Yu Do Bo Kwai), organized a little over a year ago, has a membership of seventy-three. Twelve yen was paid in by the active members, and this was spent for books for the circulating library. One meeting a month was held, with an average attendance of about thirty. Two members—K. Hayashi and I. Ayusawa—succeeded in getting two of the five Peace Scholarships awarded by the "Friend." In Mito, G. Binford has had five Bible classes, and seven elementary English classes.

Bible Lessons by Post

A Bible letter is prepared and sent regularly by Horace E. Coleman to all the young men with whom he has come in touch in his Bible classes and elsewhere, 350 copies are now printed and distributed monthly. There has been some encouraging evidence of its use. One young man, who had not come to the class for more than two years, whose name came near being dropped from the mailing list, recently came to the Keio Bible class and to the First day evening Bible class, and showed a real interest, due largely to the touch through the Bible letter.

Summer Conference

A Bible conference has been in charge of Horace E. Coleman for two or three summers. The one held the past year was at Ito, about one hundred miles south of Tokyo. It was attended by seventeen young men, and three or four hours a day were spent in Bible study for about a week. Although ten of the members were not Christians, they showed a deep interest in all the sessions. It was a great help and inspiration to have the presence of the two men of the Philadelphia delegation for almost two days.

Peace

William T. Ellis, in "The Review of Reviews," for 2d month, 1912, says: "The Japan Peace Society is a natural force today, with many of the best names in the empire on its roll. The explanation is primarily, Gilbert Bowles and the trend of the time. He and his fellow Quakers established the society, keeping in the background themselves." The principal features of the peace work with which Gilbert Bowles has been intimately associated are:

1. The organization of three new branches of the Japan Peace Society, at Kobe, Osaka and Sendai. These have a membership of about eight hundred, and include the leading

business men and educators of these places. The branch in Osaka has for its president the mayor of the city; that in Sendai, the governor of the Prefecture.

2. The organization of the American Peace Society of Japan, a body of two hundred American residents in all parts of Japan and Korea, representing commercial, educational, diplomatic and missionary circles. This society has



H. Coleman's Conference and Delegation on boat trip, 1911

been interested in the exchange and dissemination of publications tending to promote peace between the East and the West. "These two organizations," Ellis says, "have done more to keep the peace, and promote a spirit of good will, between Japan and America than all the warships and honorary commissions put together."

3. Lecture tours and public meetings of Archbishop Nicolai, Count Okuma, S. Shimada, M. P., Dr. Jordon, Ham-

ilton Holt, Dr. Hill and others; also a very large and successful Hague Day Meeting.

4. The publication of the "Heiwa," the organ of the Japan Peace Society, as far as funds would permit, and the translation of Dr. Jordan's "Human Harvest."

During the year, \$445 have been sent by the Association for peace to Japan, and \$370 have been raised for translation and for a reference library of books on peace, temperance, sociology and Biblical subjects. Books have been sent by the representative meeting and by individuals for the libraries at the mission.

Temperance

In 1911 the temperance work was reported with enthusiasm and faith in the future of the cause. The seven general societies in Mito, Tsuchiura, Ishioka, Uzuri, Shimodate, Minato and Takahagi, and the girls' society in our school in Tokyo, are in a prosperous condition. In the former, the leading workers are Christians of the stations, but not all members are Christians. The distribution of nine hundred children's temperance papers monthly; and the seven temperance speaking contests—four in Mito, two in Tokyo and one in Takahagi—have done a good work among young people. Public stereopticon and lecture meetings combined have been held in four different places. Gilbert Bowles has served on the Board of Control of the National Temperance League, and Sarah Ellis as vice-president of the W. C. T. U.

Social Service

The work of the Anti-Tuberculosis Movement is helped by Gilbert Bowles through journalistic work, and as a member of the Board of Counselors in an organization of Christian physicians helping to care for poor consumptives. In connection with the work of the Japanese Purity Commission, Gilbert Bowles gives assistance by conferences about

various matters connected with the visit to Maurice Gregory, a Friend from London.

Evangelistic Work

Besides the meetings in the six stations where workers are located, the message is being carried to the surrounding villages and country districts. Regular meetings are held in three places, with Ishioka as the centre; one place is visited from Mito, and one from Minato. Besides these regular meeting places, sixteen other places have been visited one or more times annually and meetings held, sometimes in a rented room, or at the home of an inquirer or by the roadside where people gather in large numbers at a temple or shrine festival. Gurney Binford helps in as many of these meetings as possible and is assisted by a native Christian. In this way new fires are started, but in addition to God's Spirit working in the hearts of these scattered souls, we need more workers to fan the little flames of salvation and blessing.

Translations

The following publications have been translated into Japanese by the Association:

Offices of the Holy Spirit, by Dougan Clark.

Life of Stephen Grellet.

Life of Daniel Wheeler.

Life of William Penn.

Life of Elizabeth Fry.

Life of George Fox.

Life of Christine M. Alsop.

Dymond's Essay on War.

Statistics of Classes and Societies and Meetings held in 1911 in Japan

	<i>No. of Classes.</i>	<i>Ses- sions.</i>	<i>Enroll- ment.</i>	<i>Aver- age.</i>	<i>Places and notes.</i>
Bible Classes in English....	16	306	247	124	Tokyo, Ishioka, Mito.
Bible Classes in Japanese..	10	135	86	48	
Factory and P. O. meetings.	3	3	370	123	
Friends' Girls' School.....	1		82	64	Highest at one time, 69. The number of classes is not put in. 10 sessions per week.
Domestic Science	1	10	55		
Dormitory	1		48	40	
English-speaking Society ..	1	10	30	15	Tokyo.
Workers' Problem Classes..	4	125	19	17	Tokyo and Mito.
English Classes	10	149	80	27	Tokyo, Mito, Ishioka.
Mothers' Meetings	4	8	12	8	Tokyo.
Home Lecture Meetings....	4	22	94	41	Tokyo and Mito.
Sewing Classes	1	20	20	13	Tokyo.
Cooking Classes	6	48	67	41	Tokyo, Mito, Tsu- chiura.
Embroidery School	1		10	6	Mito.
Women's Auxiliary	1	2	18	8	Tokyo.
Temperance Societies	8	62	919	194	At different stations.
Fellowship Societies	2	24	143	58	Tokyo and Ishioka.
Christian Endeavor Society.	1	20	51	42	Tokyo.
Prayer Circles	24		24 (per week)		Friends' Girls' School.
Prayer Circles	1	30	15	6	Mito.
Girls' Clubs	4	49	97	35	Mito.
Boys' Dormitory	1		15	9	Tokyo.
Temperance Contests	8				(Tokyo, Takahama, Takasaki, Mito)
Visits to Meetings.....		56			

Additional Statistics

Number of Bible women and personal helpers.....	8
Homes visited	76
Number of visits	652
Number of tracts distributed	32,460
Number of Bibles and portions sold	1,021
Number of other books sold	158

If from this we take the number of tracts distributed as a basis of calculation, only one in forty of the population of the districts in which we work have had so much as a tract about the gospel. Again, if we take as a basis the number that have been enrolled in classes and meetings,

and give credit to the work of the other missions that are at work in the same field, it shows that about one in 360 has been personally instructed, and the remaining 359 have no connection with Christianity. There remaineth much yet to be done. Pray ye that the Lord will thrust forth laborers.

The Executive Board of the Foreign Missionary Association of Friends of Philadelphia for 1912

President—Asa S. Wing, 4028 Walnut street, Philadelphia.

Vice-Presidents—Mary Morris, Overbrook, Pa.; Hannah M. Jenks, Chestnut avenue, Chestnut Hill, Pa.; Mary Morton Haines, Cheltenham, Pa.; Edward M. Wistar, Provident Building, Philadelphia, Pa.

General Secretary—Julia C. Collins, Haverford, Pa.

Corresponding Secretary—Margaret W. Haines, Cheltenham, Pa.

Recording Secretary—Sara M. Longstreth, Philadelphia, Pa.

Assistant Secretary—Carroll T. Brown, Westtown, Pa.

Treasurer—Ellen W. Longstreth, Bryn Mawr, Pa.

SUPERINTENDENTS OF DEPARTMENTS

Interest and Organization—Edward C. Wood, Houston Hall, University of Pennsylvania, Philadelphia, Pa.

General Literature—Susan G. Shipley, 1034 Spruce street, Philadelphia.

Translating—Ellen C. Wood, Seventh and Erie streets, Camden, N. J.

Temperance—Annette G. Way, Lansdowne, Pa.

Peace—Walter W. Haviland, Lansdowne, Pa.

Finance—David G. Alsop, Haverford, Pa.

Missionary Boxes—Emily B. Stokes, 1504 Locust street, Philadelphia.

Juvenile—In charge of the Young Women's Auxiliary.

Nominating—Henrietta W. Pearsall, Ardmore, Pa.

Additional members of the Executive Board—Elizabeth W. Bacon, Mary Bacon Parke, Caroline C. Brown, Alice N. Bell, Caroline N. Rhoads, Annie E. Maxfield, G. Herbert White, Lydia W. Rhoads.

Additional members of the Nominating Committee—Emma Cadbury, Annette G. Way, Elizabeth B. Jones.

In addition to the Board there is the Young Women's Auxiliary and eleven branches in the following places: Philadelphia, Downingtown, Germantown, Haverford, Trenton, Atlantic City, Lansdowne, Moorestown, West Chester, Haddonfield, Muncy. The presidents of these branches are ex-officio members of the Executive Board.

List of Missionaries Who Have Worked in Japan

Tokyo. 30 Kohn Machi, Mita, Shiba, Tokyo. Commenced 1885. Joseph and Sarah A. Cosand, 1885-1900; William V. and Isabel C. Wright, 1888-1891; Mary Anne Gundry, 1889-1905 (returned from furlough 8 mo. 23, 1912, and died in Japan); Mary M. Haines, 1892-1895; Minnie M. Pickett, 1893-1898; Edith Dillon, 1896-1903; Gilbert and Minnie P. Bowles, 1900- ; Sarah Ellis, 1902- ; Sarah M. Longstreth, 1903-1905; Inez E. Taber, 1905-1910; Alice G. Lewis, 1905- ; Horace E. and Floy Elizabeth Coleman, 1907- ; Edith F. Sharpless, 1910- ; Alice C. Gifford, 1911- .

Mito. 26 Bizen Machi, Ibaraki Ken. Commenced 1889. Gurney Binford, 1893- ; Elizabeth S. Binford, 1899- (returned on furlough 6 month, 1912); Ellen Moore, 1909 (voluntary helper).

India

The first work undertaken by the association was the support, in 1883, of an orphan at the Hoshangabad mission, under the care of English Friends. We now support five



Mission Workers at Friends Mission, Japan

girls in the school. Cost of support of girl in Orphanage per annum, \$25.

Syria

From 1883-1888, the support of the "Philadelphia Girls' School" at Mansurieh was assumed. Upon T. Waldmeier's advice, this support was transferred in 1888 to the Girls' Day School at Ras-el-Metn, under the care of English Friends. There are fifty-two girls in attendance at this school. Two girls in the Girls' High School at Brumana also receive support.

Daniel Oliver writes of the good work done by the eighty girls in the Ras-el-Metn schools. The examiner reports that both teachers and girls deserve congratulations on a well-spent year. Daniel Oliver desires books in English for a loan library in the villages near Ras-el-Metn, simple story books for boys and girls on subjects of Biblical, historical or general interest.

In 1895, contributions for dispensary work were sent to the Ramallah mission, which is under the care of New England Friends. This was continued until 1898, when the support of the North School was undertaken. There are thirty-five children in this day school. Money has been sent the past year to supply medicine for the villagers.

Cost of support per annum of Girl or Boy in Training Home, Brumana, \$35.

Cost of support of Girl in North School, Ramallah, \$5.

Treasurer's Report

Ellen W. Longstreth, treasurer, in account with the Foreign Missionary Association of Friends of Philadelphia, from 1st month, 1, 1911, to 1st month, 1, 1912.

DR.

To balance from last report	\$ 422.62
To collections from branches	9,714.15
To contributions to treasurer	2,721.25
To Canada W. F. M. S.	100.00
To jubilee fund	4,090.66
To income from investments	818.10
To interest on deposit in bank	43.15

Total receipts	\$17,909.93
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CR.

By current expenses Japan	\$14,953.10
By Ras-el-Metn, Syria.....	452.00
By Ramallah, Syria	159.00
By supported girls, India	128.00
By support of missionaries on furlough, traveling expenses, outfit, etc., mis- cellaneous	1,122.14

Total Payments	\$16,814.24
By balance on hand 1st month, 1, 1912..	1,095.69

\$17,909.93

HISTORICAL SKETCH OF THE FOREIGN MISSION WORK OF CANADIAN FRIENDS

The thought of an organization originated first in the minds of three devoted women in Pelham Quarterly Meeting and in the autumn of 1884 the first auxiliary was formed, with just enough members for officers. At Christmas our sister, Lida G. Nomick, of Ohio, attended Yonge Street Quarterly Meeting and encouraged them to organize, which they did, and in the sixth month of 1885 the Woman's Foreign Missionary Society of Canada Y. M. was organized. Previous to this very little interest was manifested in foreign mission work, although a committee was appointed and a small appropriation made from the treasury each year.

The W. F. M. S. was immediately recognized by the yearly meeting, and the foreign work transferred to our care. At first, the field and form of work in which we should engage was carefully considered, and we decided in favor of direct evangelistic work, and as our yearly meeting had done some work in Mexico through a committee, Mexico was chosen as our field. Just at this time Samuel Purdie had under his care, ready to go out, Francisco Pena, a native Mexican, of whose conversion and call to preach the gospel we had heard, and we said, "Send him out; we will guarantee his support for six months." He went through Southern Tamaulapis preaching from place to place, finally settling at Quintero, where a meeting of about 60 members was gathered in during the first year. At the end of our first year of work we found we had 10 auxiliaries, 163 members and \$557 had come into our treasury. For five years we contributed toward the support of Francisco Pena and Jose M. Garza, of the Friends' mission in Mexico. We desired to do work in Japan, and some steps



Gurney and Elizabeth Binford

were taken toward engaging a Bible woman through the Methodist mission there, but the way did not open, and we carried the desire for a year or more. We prayed that the Lord would give us a missionary of our own for Japan. During the missionary revival which swept over the colleges of this continent Wm. V. Wright, then in his fourth year at Toronto University, first felt himself called to this work, his mind being turned toward Japan and our desires were in the same direction, verifying to us the promise "And it shall come to pass that before they call I will answer, and while they are yet speaking I will hear." He was accepted as our missionary, and in the autumn of 1888, accompanied by his wife, went out to work in the Friends' mission, established by the Friends' F. M. A. of Philadelphia. Here he labored for three years, when his health failed and he was forced to leave the work he so much loved and for which he seemed so well qualified. He died at Denver, Colo., February 9, 1893.

A basis of union in work with Philadelphia Association was adopted in 1890, under which we have continued to work very harmoniously.

In 1889 work was commenced in Mito, a town of 30 to 35 thousand inhabitants situated about 90 miles north of Tokio, and about 12 miles from the sea coast. It is the capital of the province Ibasaki Ken. Yoshoka Kwansen was the first Christian worker placed there, and was supported by Joseph Cosand, Geo. Braithwaite and Wm. V. Wright until our Missionary Society undertook the support of Manji Kato in 1890, whose work has been very successful and he is still the evangelist there. At Minato, on the sea coast, there is now a strong mission church where we also support the worker, and when we remember that in 1890 a man walked from there to Mito to see what the strange religion was which was being preached there, and carried back the first seeds of the gospel, we realize something of the growth of the work. In November, 1893, we

sent out our present missionary, Gurney Binford, then of Kansas Y. M., whose first four years of work were in conjunction with Jos. Cosand in Tokio. Then he returned for his furlough and was married to Elizabeth J. Schneider, of Richmond, Ind., and in 1899 they went directly to Mito to reside and there they have continued to work ever since, with the exception of their furlough in 1905-06, when they visited the United States and Canada, and again this year, 1912, they are in America for a year's rest. During the year just closed a meeting house has been built at Mito and all the different branches of the work are in a better condition than ever before. While the foreign mission work of Canada Y. M. is distinctively our own, it must be remembered that it is being done in the Philadelphia Friends' mission and is part of it, all working harmoniously together. Since the visit of Willis Hotchkis to Canada in 1903 an interest has been taken in missionary work in Africa and a committee has raised some money each year for the African Industrial Mission and we still continue the work with a growing interest.

HISTORY OF OHIO FRIENDS MISSIONS IN CHINA

God's call to Ohio Yearly Meeting on behalf of China, was first responded to in the year 1886 by Esther H. Butler.

He saw in her a life of undaunted service, and honored her with a commission to carry the glad news of salvation to this people. She, like Paul, replied, "I am ready as much as in me is." After prayerful deliberation, she presented her application as a candidate to the Board of the Friends Foreign Missionary Society of Ohio Yearly Meeting held at Damascus in 1886.

A year was spent at the Lucy Rider Myers Missionary Training School in Chicago, when she was sent to Nanking, China, by Ohio Yearly Meeting, as their first field worker.

After a stormy and perilous voyage, she reached her destination in good health and spirits, November, 1887. Previous arrangements having been made she took a temporary position as matron and nurse of a woman's ward in the Philander Smith Hospital, under the direction of Dr. Robert C. Beebe, until Ohio Yearly Meeting was prepared to start a work of her own. The three years spent in this work proved to be years of profit, as, aside from her service in the hospital, she was engaged in the study of the language and customs of the people, and we thus secured the invaluable assistance of Dr. Beebe in the purchase of the mission site, and the erection of the Quakerage, proving that when God calls, He goes before to prepare the way.

At the time of Esther Butler's going, our church seemed to awaken to the great possibilities of its future in this cause, and, realizing that the ports of every nation were open to receive the gospel, the church would be without excuse if she did not enter in and possess the land.

In 1888 Amanda Kirkpatrick applied to the Missionary Board for work. She was accepted and arrived in Nanking

in November. While preparing herself for teaching she had a home in Miss Shaw's Boarding School for Girls.

In February, 1889, Esther Butler wrote if Friends had determined to open a mission, steps should be taken immediately to secure property as the purchase of land was difficult and often required months before a purchase could be completed.

After prayerful deliberation the Board gave permission to buy the land and erect a mission house.

In January, 1890, a clear title was secured to our present compound (which then contained about two acres of ground and cost \$600 Mex.). The lot was enclosed by a wall, and with the assistance of Amanda Kirkpatrick, plans were made for the building of the Missionary Home, which is called in mission circles "The Quakerage." The home, costing \$2,500, was completed in the following fall, and was at once occupied by the two workers. Their hopefulness can best be understood from the pen of Esther Butler.

"It has been marvelous to me how the Lord has helped and sustained in buying and in our decisions about building."

Surely it is the work of the Lord, and marvelous in our eyes.

God was preparing them to meet the test that was so soon to be theirs.

Amanda Kirkpatrick began to fail in health, and in January was obliged to return to America. She had recognized a definite call, and dedicated herself to this service, and only after a most determined struggle was it abandoned.

Esther Butler, with a few native helpers, was now alone on the compound for some months, during which time The Hussey Training Home, later known as the "Orphanage" was completed and opened, the cost being \$1,500, which was a gift from A. H. Hussey.

In May of 1891 it became necessary to close the work and leave the city on account of the riots in the Yang-tse

Valley, threatening the lives of all foreigners; and for the next six months all work was paralyzed.

At this point in the history of our mission, when the outlook seemed to grow darker and darker, we ask our readers to note the unshaken faith in God, first, in that of our missionary on the field in her report to Ohio Yearly Meeting. "God forbid that a single note of discouragement should touch your hearts, or that for a moment you should think to say, the battle is given over. It is not the tramp of re-



Dr. Gaynor and Nurses

treat that you hear, but the bugle's call marshalling God's hosts to the last—the conquering charge."

Second, in that of the home church, that even during the uprising a young woman was being prepared for the field. God honored faith and the skies began to clear away. Esther Butler was restored to health; the riots subsided; the mission property was untouched, and work was again resumed.

On December 12, 1891, in less than a month after quiet-

ness had been restored, Lenna M. Stanley arrived in Nanking. It is needless to say she was a welcomed worker.

The school for women was again opened, February 16th, and the missionaries were cheered by the manifest blessing of the Lord upon the work.

The medical work was opened by the arrival of Dr. Lucy A. Gaynor, September 22, 1892. The work began to grow without any solicitation. After being in China only nine months, there had been from four to five hundred patients treated. Her work was seriously cramped for want of space, being confined to a small room in the orphanage.

Esther Butler, having been on the field for five years, returned home in April, 1893. In her absence Effie Murray of the Christian Missionary Alliance took charge of the women's training school. During her furlough she visited all the Quarterly Meetings of Ohio Yearly Meeting, and a number of meetings were appointed within the limits of each quarter, where she presented the claims of the work, making prominent the need of a hospital building for women and children. In 1894 this need was met through the bequest of Dr. C. G. Hussey, of Pittsburgh.

Esther Butler, after eighteen months in the home land, sailed for China, September 18, 1894.

Previous arrangements having been made, she took with her an efficient helper in the person of Margaret A. Holme, of Brooklyn, N. Y. Margaret Holme was sent out, under the Ohio Board, but supported by the Y. P. S. C. E. of New York Yearly Meeting. They reached Nanking October 13, 1894.

The year 1895 was marked as a year of unrest in our missions, due to the war between China and Japan.

The missionaries were ordered to leave Nanking, but the order was recalled and they were permitted to go forward with their work without interruption.

After giving faithful services to our missions for more than two years it became necessary for Effie Murray to re-

turn to America for the double purpose of recruiting her health and to attend to business, leaving Nanking December 4, 1894. Her furlough of more than a year being over she returned to Nanking and took full work, and in June, 1896, she was received as a full member of the mission.

In April of 1895, a building was rented on one of the busy streets down in the city, for chapel, dispensary, and day school. The street and home dispensaries were opened on alternate days. Regular preaching services and Sunday schools were held at both chapels on the Sabbath. In 1895 a hospital was begun capable of accommodating thirty or forty patients. In October, 1896, this building was completed at a cost of \$2,700.

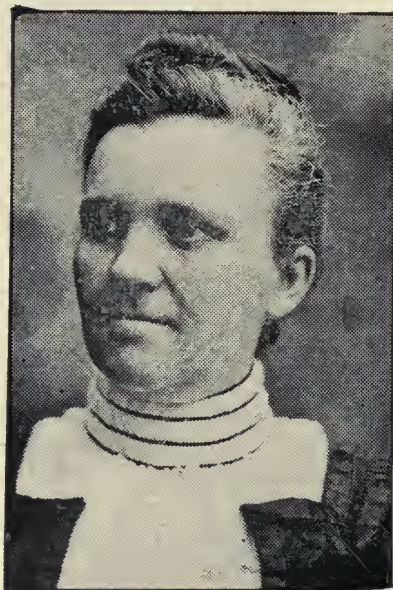
We can but stop at this point and thank God for the enlargement of work; for missionaries on the field who stand the tests conducive to growth; for those in the home land who are responding to the call of God; for, at this time, George F. DeVol, of New York, and M. Isabella French, of Damascus, Ohio, both graduates of Earlham College, were engaged in preparing to be medical missionaries, the latter under the direction and help of the Board.

In 1897 Dr. French graduated at the "Ohio Wesleyan University" and sailed in the following autumn for China, reaching Nanking in December, 1897. She was joyfully received by the missionaries, and their gratitude has increased, year by year, as they have seen her faithfulness in all the relations of life and service.

With the increased staff of workers it was thought best to open a branch station at Luh Hoh, a walled city about twenty-five miles northeast of Nanking with a population of 25,000. A building was rented near the west gate of the city. The work was promising, and a number of trips were made by different missionaries. Realizing it was not economy of strength or of time to do the work in this way it was agreed by the mission that Margaret Holme and Isabella French should move into Luh Hoh to open permanent work.

These women realized the responsibility placed upon them, while rejoicing in the privilege of taking new territory.

Lenna M. Stanley returned to America on furlough in July, 1898, having been on the field more than six years, with a record of earnest, faithful service. She returned in



Lenna M. Stanley .

August, 1899, to again assume her duties. Up to this time our China mission had been exclusively a women's mission, but in October, 1899, the long felt need of a man and his wife was met in the going of Wilbur A. and Julia B. Estes from New England Yearly Meeting. Mr. Estes was a recorded minister of the Friends church and they had formerly been engaged in educational work in Vassalboro, Maine.

Two New England friends assumed their support while on the field.

Three months later Dr. George F. DeVol, from New York Yearly Meeting, arrived on the field, having successfully completed a medical course in New York City.

A few days after his arrival, on January 17, 1900, he was married to M. Isabella French, M. D. at the Quakerage in Nanking, Esther H. Butler officiating.

Early in the following spring there were threatenings of a northern uprising against all foreigners and native Christians. Unrest seemed everywhere; but in spite of the most threatening rumors, all branches of the work in our mission compound were kept open until the usual time of closing. The quieting hand of the Lord was upon our missionaries through danger, trial and hardship. During the summer there were about 200 missionaries and approximately 15,000 Chinese Christians murdered. Having received orders from the government authorities, our missionaries left on July 23 for Shanghai, and Japan, or wherever the Lord opened the way, giving them friends and homes, and they lacked no good thing. Three of the missionaries returned to Nanking the first of December, followed by others at intervals until by February all were back. The property remaining under guard until March.

During the uprising the Chinese had entered upon a new era, and again the wrath of man was made to praise Him. Doors for service were opened that had heretofore been closed. As a result of the Boxer movement, all China was eager for the Western teaching, and for the first time in the history of the country the women and girls were demanding their share, and to a certain extent their demands were recognized.

In the coming autumn a building lot was purchased at Luh Hoh, costing \$135; also a dwelling erected; most of the money having been contributed through the solicitation of Margaret Holme, and Dr. Lucy Gaynor, while on furlough



Dr. Devor, wife and Child

in the home land. Margaret Holme returned to China in the following December, and again took up the work at Luh Hoh.

The girls' school at Nanking increased in numbers to such an extent that it became necessary to remodel the building, and during the summer of 1901, a second story was added. Esther Butler, after eight years' service, returned to America in the fall of 1901 on her second furlough.

"God works in a mysterious way His wonders to perform." In one short year we cannot help but note from a record of events how many changes have come to our mission. Three graves mark the tear-stained pages; the first was Mary Elizabeth, the little daughter of Dr. George and Isabella DeVol, who, after seven months on earth, went to be forever with the Lord; she died August 13, 1902, at Kuling.

On December 4, 1902, Julia B. Estès entered into rest. Her time of service in China was short, but she will long be remembered, because of her loving spirit, her beautiful life of trust, and for what she was able to do in the few months she was in the work. She left two babies only two weeks old, Paul and Helen. Little Paul was spared to his father for about a month, and then he too was taken to be with his mother. The next spring Mr. Estès, through the assistance of Miss Effie Murray, who was returning home on furlough, took little Helen to live with relatives in New England. After a short visit at home he returned to his post of duty. He took up work at Luh Hoh, where he had a chapel on a business street, and was otherwise appointed to the educational work, particularly for young men and those preparing for Christian service.

In this same year death visited the home land as well as the foreign field, taking one of the tried and true.

Sarah E. Jenkins, in her 85th year, was called from works to reward on the 19th day of May, 1902.

She was never on the field in person, but was there in

heart as a missionary heroine. She was president of the Missionary Board of Ohio Yearly Meeting from its organization in 1883 until 1895, when on account of failing health she was succeeded by her daughter, Elizabeth M. Jenkins. While retiring from active service, she still remained a mother to the mission, and we honor her memory.

During the heated season of 1902, known as the year of cholera, most of our missionaries were at Kuling Mountain. They returned early in September. Drs. DeVol and Miss Holme to Luh Hoh; the others remaining in Nanking. The doctors resumed their medical work, from which they had



Missionary Home, Nanking

been absent some months on account of illness, by opening dispensaries for both men and women; the evangelistic work being under the care of Miss Holme.

Esther Butler, after being in the home land a little over a year, started back to Nanking on the 13th of January, 1903, taking with her two new workers, Eva A. Pennington, a trained nurse for the woman's hospital, and Harriet A. Shimer and daughter, of Cleveland. We can only imagine how their coming was looked forward to with pleasure by the missionaries on the field, having so recently undergone a baptism of sorrow.

Not many months passed, however, before it was dis-

covered that Eva Pennington was not standing the climate well, and was sent in the early summer to Kuling. The elevation there above the malaria line and foul air of the plain has proved a boon to many as a health resort, and to all as a place for rest through the sultry season. During the summer of 1903, with the help of some of the kind friends of the mission, our missionaries erected a serviceable summer home.

Eva Pennington recuperated nicely and in the fall again began her study of the language, but, during the winter she suffered much, and toward spring it was decided that she could not remain in China.

In April, when Esther Butler was called home on account of the illness of her father, Eva Pennington came with her to America. The following fall she was called from her sweet trusting service of earth to an inheritance in the Kingdom of our Father. She was beloved by all who knew her, and although she was never able to use the language on the field, as she would have desired, she was able to witness by the power of a holy life.

The superintendent, in her report, expressed appreciation of the presence of Harriet Shimer and scarcely could they be patient through the necessary months of preparation, as the work was so great in comparison to the workers. Later she had charge of the music and physical culture, and at times assisted Esther Butler in the "Woman's Training School," and had the management of the "Day School" at Nanking.

Dr. Gaynor tendered her resignation to the Board in the fall of 1902, on account of her mother's need of her care. Her resignation having been accepted, she was in the homeland from early in 1903 until May, 1907. One year of this time a native doctor, Meiling Taung, was secured to take charge of the hospital, but for many months no inpatients were admitted, although the dispensary was kept open with little exception.

In April of 1904 Dr. Edith MacGowan, daughter of the missionary and Chinese historian of that name, from Amoy, took up the work. No worker ever had a more cordial welcome. She was personally known to almost all the members of the mission, and a woman of faith in God and in the efficacy of prayer.

Esther Butler having been in the home land about four months on business and Effie Murray on furlough for one year, were in attendance at Ohio Yearly Meeting in 1904, and sailed from San Francisco on the 20th of September.

In the fall of 1904, Drs. George and Isabella DeVol, together with their little son, Charles Edward, about one year of age, came to America on furlough. Miss Carmichael, a trained nurse from Scotland, had charge of the medical work in their absence.

While in the home land, through the solicitation of Dr. George DeVol, money was secured to build a much needed hospital at Luh Hoh; the lot 110x96 feet having been purchased in 1903. They attended Ohio Yearly Meeting in 1905, and returned to the field in the following October.

Urgent requests having come to the Board from our missionaries, that our president, Elizabeth M. Jenkins, visit them on the field; her going was approved by the Yearly Meeting, feeling it would be an advantage to those on the field, and also to the work in the home land. After busy weeks of preparation following Yearly Meeting, Elizabeth Jenkins sailed from Seattle the middle of December. She was accompanied by Mary Wood, who had been engaged in Sunshine Mission in San Francisco for several years. They arrived in Nanking January 24th. After a few days at the Quakerage, Mary Wood went to Luh Hoh to join Miss Holme.

Wilbur A. Estes was married in the fall of 1905 to a lady in the Southern Methodist church, who had been a teacher in Shanghi.

The opportunities for work in our own mission, especial-

ly in the educational line, he felt were not sufficient to justify his return to us.

At the annual meeting of the mission Lenna Stanley told how the Lord had been speaking to her concerning a church at Nanking, and asked that she might become responsible for its erection. Before going to China she had saved and invested a little sum of money, and allowed it to accumulate to provide for her needs when she should be unable for active service. However, she saw that God would be honored by her putting this money into His work, and, trusting her future with Him, and in accordance with this, she asked to build this church as a memorial to her father.

The mission felt that the Lord would be honored in her obedience, and rejoiced in this clear leading as a special token of good, and ingathering of souls.

Dr. McGowan having charge of the hospital at Nanking was married in England, February 22, 1906, after which the clinic only was kept open under the care of Effie Murray and the head druggist, until May, 1907, when Dr. Gaynor, having completed her mission of four years' service in the home land, returned to Nanking and resumed her medical work. The hospital practically opened itself, as the people brought their sick. Within six months there were about 700 cases treated, together with fifty inpatients.

The hospital at Luh Hoh, to which New York Friends, together with others, contributed so largely, was completed with the necessary equipment, and opened about the middle of January, 1907, under the management of Drs. DeVol. The native medical assistants being Christians, have been very helpful in Christian and medical work. At Luh Hoh the opportunity in this department is large as it is the only work of the kind for the city as well as the country within a radius of sixty miles to the east, north and west.

Among the leadings of the Holy Spirit in connection with our China mission, we can but enlist the coming of



Hospital at Luh Hoh

Pastor Gao, from Peking. He was a man of middle life; trained and brought up from his early boyhood by one of the most Godly missionaries in China; a minister of twenty years' experience; a teacher commanding good positions; and, with all these accomplishments, he was a man of God, and was led by the Holy Spirit to Nanking in 1908 to serve as pastor of the Friends church, which was organized seven years before. His coming, together with the great union revival held in Nanking in the late winter of 1909, under the leadership of Dr. Goforth, brought new strength to the work.

Esther Butler wrote: "The effect upon the entire Christian community, together with the outlying stations, has been that of reviving and transforming beyond anything we have known before."

Elizabeth M. Jenkins, after spending more than two and one-half years at our mission stations in China and India, returned home in the fall of 1908. Returning minutes from the mission stations to Ohio Yearly Meeting, express their appreciation of her presence and helpful services; thus, bringing the work at home in closer touch with the work on the field.

Our missionaries, in order to meet the oft expressed desire from those in the homeland for more information concerning the work on the field, published a little paper known as the "Friends Oriental News," the first copy being printed in 1908.

This paper, has, we believe, accomplished the purpose for which it was intended, as its circulation is continually increasing.

Lenna Stanley, after ten years' absence from the homeland, and Harriet Shimer, after six years' absence, returned on furlough, and were both in attendance at Ohio Yearly Meeting at Mt. Pleasant in 1909. Mary Hill, of Mt. Pleasant, Ohio, who was connected with another mission in China, substituted in the Girls' Boarding School during

Lenna Stanley's absence.

It was the privilege of those in attendance at this Yearly meeting to extend with one hand a welcome to the returned missionary, and with the other to bid adieu to the outgoing missionary. Walter R. Williams, a graduate of Ohio Wesleyan University, together with his wife, Myrtle Williams, were set apart by consecration and prayer for work at our mission in China.

The Woman's Training School, which had not been in session for some years, was opened in October, 1908, in union with the Presbyterian mission; the work of which has been very satisfactory. After the special expense of opening the school, it has been almost self-supporting. Each regular boarder is charged \$2 a month, Mex., furnishing their own bedding. A number of women come in to study, all, or a part of the day, who do not board in the school.

In February, 1909, a Nurse's Training School was opened by Friends Mission, but has now become union, and is controlled and supported by the following four missions: Methodist, Presbyterian, Disciple, Friends and the Y. M. C. A. A representative board has the entire management.

The foreign teaching staff is made up from volunteers from the different missions. Francis L. Harris was chosen from our mission to fill the place as superintendent of the school. She accompanied Lenna Stanley on her return to China, in September, 1910, reaching Nanking, October 17th. The new building has not only given them comfortable quarters, but allows two sleeping rooms for the use of the woman's school, and one for the use of the Bible women. In the hospital building two rooms are used for the school.

Through gifts and thank offerings of those in the home land, it has been made possible to provide a home for Pastor Gao, also a day school building at Nanking.

The Board has given instructions to proceed with the erection of the much needed boys' school building at Luh Hoh, the estimated cost being \$6,350.



Dr. Walter R. Williams and wife

Since the return of Margaret Holme to the home land, early in 1911, Walter Williams has had charge of the Boys' Boarding School at Luh Hoh.

In September, 1911, serious unrest began in West Central China, due to a feeling of the Chinese, that injustice was shown them on the part of the Manchus. Since 1898 preparations have been making for the present strike for



Margaret Holme

liberty, yet the revolution took place sooner than was anticipated. Rumors that the war was coming nearer and nearer, were constantly reaching the ears of our missionaries, and, for over a month they were living in a state of uncertainty, not knowing but that within the next twenty-four hours they would be called upon to flee for safety. These were days of testings.

On November 9th the foreigners of Nanking received orders to leave the city with all haste. Pastor Gao sent his family, but he remained at his post to look after the property, and help and comfort the Christians. Our missionaries from Nanking rented a house in Shanghai, where they were joined a few days later by those from Luh Hoh. On December 2d the city of Nanking fell.

On February 12, 1912, the Manchu reign that had held sway for 268 years, stepped down and out, and China became a new Republic.

On March 3d, Yuen Shihkai took the oath of office at Peking as president of the United Republic of China.

As this history goes to print, China is not only reaping the results of war, but also of famine, due to floods and failure of crops. The present famine has not had its parallel in modern times; the area being affected covers from 30,000 to 40,000 square miles, and involves three million human beings.

Dr. Lucy Gaynor, after conducting a noble work for the famine sufferers, in the Manchu city of Nanking for three months, was taken ill April 1st, with what developed into typhus fever. After three weeks of suffering, she was called from works to reward, April 21, 1912. It was said by one closely associated with her: "That a strong, faithful worker has fallen, was abundantly proven during her illness, at the funeral and since. She stood high in her profession, but higher still for good cheer, love and helpfulness for all, rich and poor alike, she made no distinction. She was a marked and distinguished woman in mission circles in Central China." If it were not for the oft repeated proof that God's will is best, we might question, as to why Dr. Gaynor, so capable, should be taken now when through the over-ruling power of God, doors of opportunity have been thrown wide open, making the field white unto harvest with so few laborers.

Now is the time for every Christian to be at his post and

on duty, for, one of the greatest revolutions in history is now going on in China, not only in government, but education and religion as well. All shades of belief are being thoroughly aroused. Now, while the ground is prepared, may we not fail to plant freely the seed of the gospel on China's soil, that ere long she may become a Christian nation.

HISTORY OF OHIO FRIENDS MISSIONS IN INDIA

In October of 1892 four missionaries sailed for India to work under Ohio Yearly Meeting for the salvation of those in heathen darkness. Two of these, Delia A. Fistler and Esther E. Baird, were supported by Ohio Yearly Meeting and the other two, Martha E. Barber and Mary Thomas, were supported by Mr. and Mrs. Loomis, of Chattanooga, Tenn. As Friends were not prepared to open up a separate work these were given work under Bishop Thoburn of the Methodist Episcopal church.

Delia A. Fistler and Esther E. Baird were first stationed at Muttra, where for one and one-half years Delia A. Fistler taught in a training school for workers, and Esther E. Baird, who is a trained nurse, had charge of a mission hospital. Following this they had charge for one and one-half years of a Deaconess home and home for homeless women in Lucknow.

Martha E. Barber and Mary Thomas were first stationed at Bijnor, then at Allahebad, and while there Mary Thomas withdrew from Friends.

In April of 1896, Delia A. Fistler, Esther E. Baird and Martha E. Barber went to Nowgong and opened a separate work for Friends.

Nowgong is a small military station located in Bundelkhand District, Central India, nineteen miles off the railroad, situated in the midst of a cluster of small native states and surrounded by innumerable villages that had never been entered by a Christian teacher when our missionaries went there.

This district of over a hundred square miles with thousands of villages and a population of about one million people has been left for Friends to evangelize. As yet there is only one mission at Nowgong with out-stations at Harpal-

pur and Chattapur and from these centers evangelistic work is done as much as possible in the out-lying villages.

Southeast for one hundred miles a good macadamized road for carriage or bicycle extends to Satna on the East India Railway and there is not a single mission the whole way.

The work was begun at Nowgong near the close of the great famine and our missionaries were able to give help to many starving people. Many children were left orphans or deserted by their parents and left to starve, and over five hundred of these were rescued and placed in different mission schools and orphanages while fifty remained in our own mission. This famine relief opened the hearts of the people to receive the gospel message.

For ten years work was done among the British soldiers stationed at Nowgong by holding services in the barracks each Sunday evening and a prayer meeting for the soldiers at the mission each Wednesday evening. Many conversions resulted from this work and grateful letters have been received from these from all parts of the world where British soldiers are stationed.

Owing to financial reverses Mr. and Mrs. Loomis could not support Martha E. Barber after her first term of six years and she returned to the home land.

Almost from the first the orphans under the care of the mission were trained in industrial work and were taught the dignity of labor and were instructed in useful trades, so that they might be able to support themselves.

Eliza Frankland, of the English Friends mission in India, came to the mission in 1897. She supported herself and at her own expense she opened a school for girls in the bazaar and for six years did splendid work in teaching.

Anna V. Edgerton, of North Carolina, now Mrs. Dr. John Williams, joined the mission in December, 1898. She was supported by North Carolina Friends and for six years did faithful work among the women and girls of Nowgong.

At first she did zenana work, but after Miss Frankland returned to England she had charge of the girl's school in the bazaar.

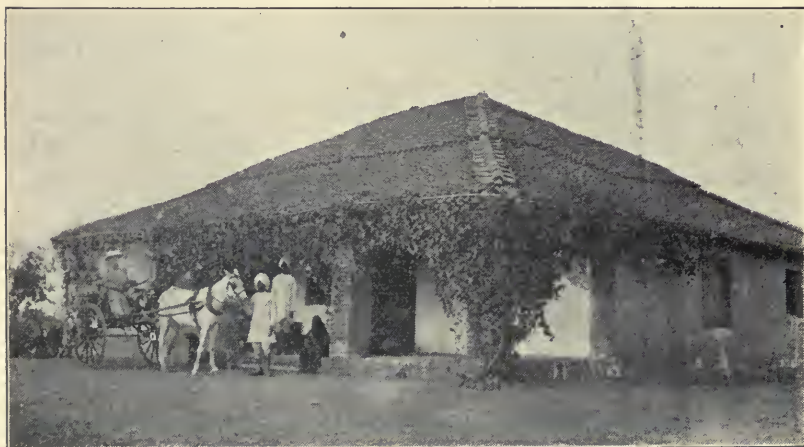
In the autumn of 1903 Dr. Abigail Goddard, of New England, arrived in Nowgong. She was supported by New England Yearly Meeting. Her coming filled a felt need of the mission for some one for medical work so that her services were much appreciated for not only did she minister to physical needs, but she was also ready to give the message of salvation to the needy perishing souls around her who knew not the way of life through Jesus Christ.

For several years after the missionaries were stationed at Nowgong work was carried on in a rented bungalow, but in 1900 a tract of thirteen and a half acres was secured from the government on a fifty year lease, with the promise of renewal if wanted. The only charge for the land was an annual land lease of \$17.00. Buildings to accommodate sixty orphans with school rooms, house for matron and a dispensary, also out buildings and stables were built in 1901 and 1902. Three good wells were also put down. In 1903 a comfortable bungalow with dining and living rooms and five bed-rooms was built.

Harpalpur, the nearest railway station, situated nineteen miles to the north, had long been on the hearts of missionaries as a most needy place and an important center for an out station. The fact that it is a railway and commercial center makes it possible to come in touch with natives from villages for at least a hundred miles around. No missionary work had ever been done there when our missionaries went there in January of 1904.

It was after much prayer for guidance that a native house with mud walls and floor was rented for a dispensary. It seemed to be God's plan to use the medical work as the medium through which to reach the people with the gospel. Dr. Goddard and Esther E. Baird began making weekly visits, going out on Thursday and returning on Fri-

day. They could make the nineteen miles in the bullock cart in about five hours. The first day they treated twenty-two patients and it was not long until seventy-five came for medicine in one afternoon and some times two hundred were treated in a day. It was not unusual to have thirty or forty at one time on the veranda, then the medical work would be suspended while Esther E. Baird or a Hindustani helper would give them a gospel message. The low mud



Bungalow at Harpalpur

house consisted of one room without windows, but with a veranda. It was inconvenient and quite unsafe when the days became hot, so it was a cause of rejoicing indeed when the ruler of the state offered to give land if the mission would build a dispensary. A small bungalow with a good room for dispensing medicine, one for the missionary to live in and another for a native Christian helper has been built by the missionaries. Stables for the horse and a good well have also been added.

Dr. Abigail Goddard, after doing faithful work as a medical missionary, was called from works to rewards in August, 1908, and her body was laid in the mission cemetery by the side of her friend, Louisa B. Pierson, who died while on a visit to the mission just before the arrival of Dr. Goddard on the field.

Eva Allen, of New England, went to India in 1904. While there she did efficient work in the girls' school in the bazaar, but after a severe attack of fever from which she did not fully recover she was compelled to return to America in the spring of 1908.

In the course of a visit to our mission the President of the Board, Elizabeth M. Jenkins, arrived in India in December, 1906. Soon after her arrival it seemed best for Delia A. Fistler and Esther E. Baird to both return to America and that Elizabeth M. Jenkins remain for some months in Nowgong that she might assist the small force of workers who were left on the field. This stay enabled her to have a better understanding of the work than a passing visit would have done and also to give more information to the home Board.

Esther E. Baird returned to India in January of 1908, and was accompanied by Carrie B. Wood, of Oregon, who is still in the mission and is supported by Friends of Portland, Oregon. She had charge of the girls' school in the bazaar and much enjoys the work.

Delia A. Fistler returned to the mission in February, 1909, much improved in health and again took up her duties as superintendent of the mission.

Bertha E. Cox, a Friend of Oregon, who had gone to India under another mission, came to our mission on a visit just before the illness and death of Dr. Goddard, and finding the need for help so great she has been with the mission since then, doing zenana work and finding an open door for entrance into many homes.

An important part of the work of the mission is the

itinerating tours taken during the cold season to the villages of the district. Dr. Abigail Goddard wrote while she was in India, "There are hundreds and hundreds of villages in this district into which not a ray of light has ever entered.



Delia Fistler
Bertha E. Cox

Esther E. Baird
Carrie E. Wood

I realized the awful darkness and bondage more than ever as I went into some of these villages while out with Delia Fistler on an evangelistic tour in January. These evangelistic tours are an important feature of the work of the mission.

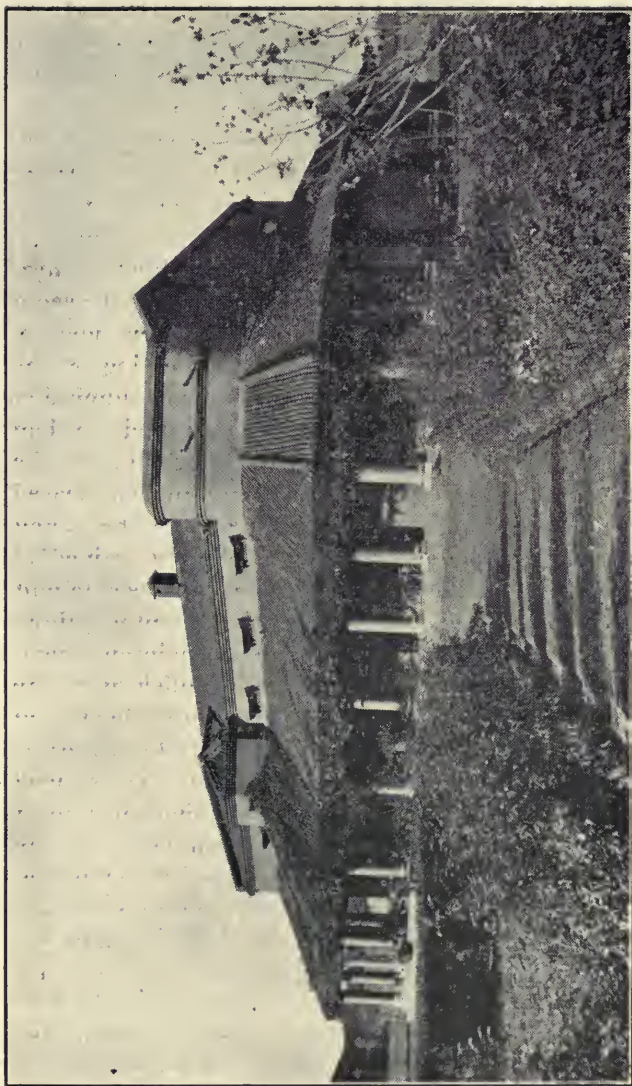
Every cold season, a month or more is spent in visiting villages. In nearly every one of these some one is found who can read Hindi and the gospels and tracts are given while we claim the promise that 'His word shall not return unto Him void.' "

The greater part of this itinerating has been done by Delia Fistler and Esther Baird with the help of the Bible women and the orphanage boys who have been in training for several years. Our missionaries travel in an ox-cart or pony-cart, taking tents along to pitch for the night. They consider this the chief work of the mission and plan to keep parties out as long as the season will permit.

A missionary writes, "We never know when we start out what we will encounter before night, but of one thing we are sure, there are needy souls to be reached by the gospel and God's grace will be sufficient for every difficulty. So we go on giving out the message some times to one woman by the well, some times to ten or twelve men by the road side, and some times to whole villages where the head man will call all together, men from their fields, women from their grinding and cause all to listen attentively. We were cheered in one village where they seemed to have remembered what Delia Fistler had told them four years before, and said they were ready to do away with their idols if some one could come and teach them of the true and living God."

Often they preach at Hindu melas or religious fairs, where many thousands are in attendance. The young men who were taken as famine orphans and have been trained and educated in the mission do faithful work in preaching at these melas and on the evangelistic tours to the villages of the district. A real longing to tell the gospel message has taken hold of their lives and they are most earnest in service.

During the years since the opening of the mission there have been between fifty and sixty children in the orphanage



Bungalow at Nowgong

each year. These have been trained in industrial work besides given a common school education. As the older ones have been married and settled in Christian homes others have come in, keeping the number at about sixty.

Joseph Taylor, of the English Friends mission in India, writes after a visit to our mission, "When I first visited this mission it was at the close of the great famine, and our friends, Delia Fistler and Esther Baird, were living in a hired bungalow with a small family of orphan children gathered around them. I have been greatly pleased with seeing what they have been able to accomplish since then aided by other devoted workers and with the Lord's blessing on the work. They have now a most healthy and admirably planned bungalow with accommodation for their orphan family adjoining, and an excellent place of worship in the native quarter of Nowgong. I was exceptionally pleased to be an eye-witness to the zeal and energy of the young men and boys your ladies have so excellently trained to carry on the work of evangelization. They have been taught the dignity of labor, and as carpenters, blacksmiths, tailors or gardeners know sufficient of a trade to maintain themselves. The older ones too have learned English up to the high school classes. But it has been drilled into them from the beginning that their main work in life is to be witnesses for the Lord Jesus Christ to their own people. As I walked back to the mission bungalow after the evening meeting at the meeting house in the city, I was delighted to see the lads who had gone on their way home some little while before, utilizing a heap of metal by the wayside for a platform, round which quite a large crowd of Hindus was gathered. As it grew too dark for further outdoor work they persuaded several of the more interested hearers to come home with them and for quite an hour longer talked and pleaded with them to accept the Lord Jesus as their Saviour. As an Indian missionary with a practical knowledge of the special difficulties of the work I am so thankful to have an

opportunity of seeing the work at Nowgong. It is a great credit to those who have for so long borne the battle in the heat of the day. All the buildings, while most economically constructed, are of the best of their kind, which in India means a great saving in the item of repairs, but best of all is the infant church which has grown up by the Lord's favor through their instrumentality."

Soon after the death of Louisa B. Pierson, which occurred while she was on a visit to our mission at Nowgong, in 1903, her father, the late Arthur T. Pierson, and his family gave money to erect a chapel in her memory in the bazaar at Nowgong. This chapel has met a long felt need and three gospel services are now held in it each week, also Sunday school for both heathen boys and girls, and five days in the week it is used for the Girls' Day School. One room is used for library, where a number of good Christian books and papers are kept. One of the Christian boys has charge of this and keeps it open two or three hours each afternoon and many of the educated men from the town of Nowgong come in to read and receive religious instruction.

In 1902 the Christians were organized into a Friends' meeting, which now has a membership of sixty-three. The monthly meeting has taken work at Kungarpur, a village of thieves a mile away and are teaching a day school there, also Sabbath school and preaching services are held each Sabbath. They are much interested in this work and hope by the transforming power of the gospel to change this into a village of honest people.

Clinton Morris, of Iowa, had long felt a call to work in India, and his application had for some time been under consideration by the Board, when in the autumn of 1911 it seemed the time had come that he should go to India; accordingly he sailed on January 10, 1912, arriving at Nowgong on February 10th. A few weeks after his arrival he was taken ill with what proved a severe attack of smallpox, from which he is now making a good recovery.

After the death of Dr. Abigail Goddard the Friends of New England began considering what they could do for the India mission that would be a memorial of her work. After careful consideration funds were raised to build a small hospital on the compound, which is now in course of construction.

Esther E. Baird being seriously troubled with malaria the doctor said she must not stay another rainy season in India until she had a prolonged rest in the home land. Accordingly she sailed for America in February, 1911. Her leaving India necessitated the closing of the dispensary at Harpalpur, but Pancham was placed there and opened a school which did very effective work. Parsad, who had been sent to Agra for a course of training as a doctor's assistant, returned to the mission in the spring of 1912, having completed the course, and was stationed at Harpalpur, and opened again the dispensary and holds daily clinics. Gore Lal having married, he with his wife was also placed at Harpalpur, where he has charge of the school, and Pancham was sent to Chattapur, where he has charge of the work. Preaching services are also held at Harpalpur.

Delia Fistler had a very serious illness in the autumn of 1911, and has not yet recovered her normal strength, but is doing considerable work and says God gives daily strength for daily duties.

The whitened fields in India are waiting for the reapers. The work is great. The laborers are few. The Lord says, "Pray ye therefore the Lord of the harvest that he will send forth laborers into his harvest." Hungry souls are waiting for the bread of life. Are we to feast on the good things of the kingdom and enjoy the riches of his grace while these souls perish?

MISSION WORK OF CALIFORNIA YEARLY MEETING

Foreword

While yet a part of Iowa Yearly Meeting, California Friends had several strong W. F. M. Societies, and were helping with much interest in the work of that Yearly Meeting at Ram Allah, Syria.

Alaska

The mission work in California Yearly Meeting of Friends in Alaska was undertaken to answer the call of Anna Hunnicutt, a student volunteer of Penn College, to go to Northern Alaska. In 1895 she expressed herself as ready to go at the Lord's bidding and she felt Alaska was the field, but the Yearly Meeting was just organizing and felt too small and weak to open a new station. However, there was an opening for Anna Hunnicutt and Lizzie Morris, both members at Whittier, California, to work with the missionaries to the Kake Indians on Kuprianoff Island, Southeast Alaska, under the care of Oregon Yearly Meeting. Anna Hunnicutt was supported by the Christian Endeavors of California Yearly Meeting and Lizzie Morris felt called of the Lord to accompany her and both went as missionaries.

The following year Anna Hunnicutt, who had gone out desiring to find a work for California Yearly Meeting, accepted work as a Government teacher at the mission on Douglas Island in Southeast Alaska, under the care of Kansas Yearly Meeting. Charles and May Replogle were in charge of the work at this point. The United States Commissioner for Education in Alaska was then Dr. Sheldon Jackson. To him Anna Hunnicutt made known her desire to press on northward.

In the summer of 1896 while on his annual trip, Dr. Jack-

son visited "The Rendezvous" on Kotzebue Sound (Cape Blossom) 250 miles northeast of Cape Prince of Wales and almost under the Arctic circle. This place was so called because of the great number of natives who gathered there from up the three rivers that pour their waters into the Arctic ocean at this point, and from Siberia and from other places. They met here each summer to trade. Two missions had already been established far to the north of this point by the Episcopalians and Presbyterians and through these agencies the Eskimos had come to have a great desire for missionaries and Christian teachers. As Dr. Jackson held a three days' meeting with them this summer of 1896, they begged him to send some one to remain with them. He replied that his own church, the Presbyterian, could not undertake any more missions at that time, but he thought there was some one at Douglas who might come, and he would try to send her to them. After he had left them on his return trip, they held a council and decided to send some one to Douglas begging for immediate action. They therefore delegated two of their strong men to make the trip. It was now too late in the autumn for any passing vessel so they rowed 250 miles to the southwest in an open canoe until they reached Cape Prince of Wales, and from this point they found a boat which took them to Sitka and from there they made their way to Douglas to present their plea.

Anna Hunnicutt was away for a short visit, but they stated their case to Charles Replogle and he told them he would do what he could for them. On hearing of their faith and self-sacrifice Anna Hunnicutt felt convinced this was where the Lord would have her go. She, therefore, wrote asking whether California Yearly Meeting would stand behind her.

As Charles and May Replogle and Anna Hunnicutt prayed, the impression came that it would be right for Charles Replogle to visit California, but he had no funds for the trip.

On going to the postoffice one day he received a letter containing a check from a Friend in Maine, saying she felt impressed to send him this for a trip to the States. That very day a steamer was to sail south, and in an incredibly short time he was aboard the steamer, bound for California. On reaching here almost his whole time and energy were given to urging Friends to faithfulness in entering this open door. Anna Hunnicutt had no idea that this was to be the burden of his visit, neither did he, himself in coming, but as a result of it, Anna Hunnicutt returned to California in the early spring time and once more laid her concern before the Woman's Foreign Mission Society.

Faith began to leap up and a committee was appointed in each of the two quarterly meetings, Pasadena and Whittier, who, with the Christian Endeavor Board, should confer with the W. F. M. S. and learn all that was possible of the outlook. They reported that the necessary money would be forthcoming if suitable persons could be found to accompany Anna Hunnicutt.

Robert Samms, a member of Los Angeles Meeting and a mission worker offered to go alone the first year and build a house and do the pioneer work. This seemed too lonely a trip and Carrie Rowe, his intended wife, expressed her willingness to go with him. Now, with the necessary companions to go with her and the funds promised to outfit them, it certainly seemed that the Lord was lending His approval. These three were set apart to this service Fifth month 10th, 1897. The marriage of Robert Samms and Carrie Rowe was solemnized Fifth month, 12th, and in short time the outfits were purchased, including building materials for a house, food and clothing, supplies for one year, and all the incidentals. They said their farewells and turned their faces to the North Land, sailing from San Francisco on the 9th of Sixth month, for a sixty days' voyage in a sailing vessel.

The season after they landed was too short for much

work, so a temporary house 8x12 was built for the first year. The natives were found in a state of expectancy and gave our missionaries a welcome. The native huts were visited in spite of their filth, and the people were gathered into meetings in the school room, and the personal work brought a response in the improved life of the natives and a readiness to receive the light as rapidly as they could understand it.

The year 1898 marked the influx of miners all through Alaska and there was great cause for thankfulness that the "soul-seekers" had preceded the "gold seekers." Among the miners entering the country at Kotzebue were a few Friends; some mission work was done by them far up the Kobuck River where there has since been a mission established.

In 1899 Anna Hunnicutt was married to Z. E. Foster and left that field. Her place was taken by Martha E. Hadley (now Trueblood) of Wilmington. Yearly Meeting, Ohio, who gave her labor of love to that mission field for four years.

In 1901 Richard Glover went to Kotzebue for a part of the year to assist in carpenter work and other needful ways. A trip involving several hundred miles on foot over the snow with snow shoes and dog sleds for carrying supplies was taken by Robert and Carrie Samms, the second winter of their stay, for the purpose of visiting the natives in their winter homes.

In 1902 Robert and Carrie Samms came home after five years of service. Dana and Otha Thomas, workers in the Sunshine Mission of San Francisco, took charge of the work at Kotzebue and were in the work for four years. Bertha Cox writes of their work under date of April, 1906: "It is wonderful, the work that has been done there, both temporal and spiritual. Without the heart experience there could not have been so radical a change in their lives. Mr. and Mrs. Thomas have certainly done a great work; they have a warm place in the hearts of the people." Anna Hunnicutt

Foster and her husband were living at Deering, some sixty-five miles southwest of Kotzebue and she had been teaching the natives. In 1904 they asked the Yearly Meeting to take charge of the work by sending a teacher to the field and this was done in the person of Bertha Cox, of Oregon (now Bertha Cox King, of Seattle), who gave in all four years to the work. Her work was very satisfactory and highly commended by the officials of the Government.

In 1905 William T. and Lizzie Morris Gooden were accepted for the station at Deering, because of the return of the Fosters to their home. They remained at that place for three years and then, after a year's rest in the home land, returned at the call of the Lord and opened a mission at Candle some forty miles east of Deering, expecting to come out this summer of 1912. They have been faithful missionaries, as have the others. At the latter station their needs have been supplied by friends, by the Mission Board of the Yearly Meeting to a small extent and by the help of the natives. William Gooden has also worked some for the miners.

In 1905 a new station was opened at Kivalena on the coast, about 100 miles northwest of Kotzebue, in charge of Alfred and Priscilla Walton, who were in the field three years. We quote in full from the report of the missionary superintendent of California Yearly Meeting in the minutes of 1908: "At Kivalena, the most northern Friends Mission in the world, severe testings and trials have come to our dear workers, Alfred and Priscilla Walton. Sickness and death bring suffering and gloom to us here. Few can realize what it means up there, away from the natural sunshine, away from the flowers and the loving sympathy of friends. I think I can never forget the picture of Alfred Walton alone in the dreariness of the Arctic dark, alone with his wife and his babies, two little ones crying for food that he could not give them, the sick wife for days on her bed of

sickness crying out her delirium. No medical help, no trained nurse, the new born babe. No wonder the poor man wrote, 'my courage almost left me.' God was merciful, the heavenly physician touched the pain racked body; from the brink of the grave the wife came back. Then, almost at once, for the ice had formed to make it possible for dogs to travel, the husband had to set forth in quest of food over the treacherous ice, in the Arctic night, one hundred and sixty miles to the south and as many back, with the milk and wholesome food for the half-famished family. Then four months of the usual routine of mission work, and another trial, for the death angel for the first time visited the family of one of our missionaries on the field. Priscilla Walton wrote saying, 'That evening she lay on my lap so long looking into my face with such an eager look as if she was trying to tell me she was going to be at home that night with Jesus. She could only look the love she could not speak. She had not been ill, she was never strong, but she drank her milk and was so quiet. We felt she was having such a sweet sleep. She did not waken at six and I went to her cradle, but baby was gone. We never knew when she left the world. The smile was still upon her face, her little hands raised slightly as she welcomed the angel when he stooped to take her. The day passed as in a dream. We tried to have everything as we did when a native child passed away. We did not want them to feel that we had ever slighted their dead, but how we did want to put something soft and dainty in the rough little box. We took the little box out in the dark in the blinding storm. I had felt that at the last I could not bear to have the body put in the cold frozen ground, but a light broke forth and He whispered, "That in heaven their angels do always behold the face of my Father which is in heaven," and I could see her in the sunshine of His presence, the first sunshine the little darling had ever seen.'"

In 1905 a new station was opened at another place 200

miles up the Kobuck River, with James V. Geary in charge. In 1907 Eli and Minnie Myers took this work and remained there until 1910. They taught the natives to build comfortable houses, and organized a church and did other helpful things. In 1906 James Geary came to Kotzebue and was joined there by Eva Watson, to whom he was married. They remained in this field three years, then were in California one year and are now at Icy Cape, next to the most northern station in the world, having charge of a government school. Herbert York and wife have had charge for a time of the government school at Kivalena; Elmer Harnden and wife at Noatak and Leslie Sickles and wife at Selawick.

In 1909 Dr. and Mrs. Benjamin Newsome went to Deering; he, as Government doctor to the Eskimos, and she as teacher, but were only able to stay two years on account of her failing health. All of these have rendered good service in various lines on the field.

In 1909 Wilson and Lucy Cox took the work at Kotzebue; he as superintendent and missionary and she as teacher for the Government. The splendid executive and business ability of Wilson H. Cox has been used to organize churches, build homes, promote evangelism and develop respect for law. They expect to return to the home land this summer of 1912.

In 1911 Martha Hunnicutt and Rhoda Hare went to Deering, the latter as missionary and the former as teacher to be assisted by Ashugak, a native girl who had been raised and educated by Anna Hunnicutt Foster, and who had previously assisted Bertha Cox in school work at this station.

This year, 1912, Milton White and wife, of Whittier College, go to Kotzebue to take the work; he as missionary and superintendent and Robert and Carrie Samms have gone back as teacher—missionaries at Selawick.

The introduction of reindeer into Alaska marked a great change in the condition of the natives. The policy of the government is to loan one hundred deer to a mission, the

mission to support the herders and at the end of five years the original number is returned to the government and the mission has the increase.

There is now held each year at Kotzebue in August a conference at which the missionaries and native members from the various stations confer as to the best interests of the work and unitedly pray for God's blessing upon it.

The report of the missionary superintendent of California Yearly Meeting for 1912 shows that there are six churches, with a membership of 669, and property at an estimated value of \$14,100, including two reindeer herds. The blessing of the Lord has been upon the effort in a marked way. It has been characteristic of the work that decisions have had to be reached quickly. Testimonies have been given by white men in that country of the lives of the converted natives that have been a fitting rebuke to their own actions.



Aurora

Guatemala, Central America

The attention of California Yearly Meeting was first called to Central America as a mission field in the report of the missionary superintendent for the year ending in June, 1902. In enumerating those who had been students of the Training School and were out in service, mention is made of two who were in "neglected Guatemala." These were two young men who had gone out at the call of the Lord, previous to that date, to do colportage work. They were Thomas J. Kelley and Clark Buckley. After laboring for awhile Kelley returned for recruits and Buckley went on with the work and some time after literally laid down his life in his Master's service. He was found dead by the roadside with his pack of Bibles and tracts. News of this did not reach the States until some time after. Thomas Kelley presented the claims of the work and five Friends made ready to return with him to Central America. These were Esther Bond and Alice Zimmer, Charles Bodwell, wife and two children, and Mida Lawrence, to whom Thomas Kelley was married. This band visited most, if not all, of the meetings of Southern California before they started. Thomas Kelley was in failing health and the rest went on to the field, he and his wife tarrying and he died soon after. This band received donations but went out without any organization back of them, in 1903.

In 1904 this work had the recognition, approval and encouragement of the Yearly Meeting's Missionary Board, which stood in an advisory relation to it without pledging any support. Report was made in 1905 of the colportage work of Charles Bodwell; his wife and children had returned to the States. A native lady and child was living with Esther Bond and Alice Zimmer. Fifteen had publicly professed conversion.

From the beginning the burden of this work seemed to rest upon the Christian Endeavors of the Yearly Meeting;

the following quotation from the minutes of California Yearly Meeting for 1906 shows how it was finally adopted as a part of the mission work of the Yearly Meeting.

From the minutes of a joint session of the Board of Missions and W. F. M. S. held Eleventh month 9th, 1905, the following is taken: "The following communication was received from the Christian Endeavor Union: For the past few years some of our young people of California Yearly Meeting have been looking for a field in which the Endeavors could work as a Union. As we followed the Master's leadings the open door presented was Guatemala, with our two spirit-filled workers, Esther Bond and Alice Zimmer. At the Christian Endeavor session at our last Yearly Meeting our missionary superintendent was instructed to take pledges for Guatemala, and when the amount reached \$250 to ask the Yearly Meeting Board of Foreign Missions to adopt the field and let us be responsible for raising the required amount. The Lord has now answered our prayers and has given us more than we asked. We have pledges for \$276.40 and two societies to hear from. Yours for the million and a half in dark Guatemala."

It was freely discussed and the following resolution was unanimously passed: "Resolved, that we congratulate the Christian Endeavor and thank God that they have succeeded in securing liberal pledges for the support of the Guatemala field, and that this Board approves the adoption of this field, and recommends that California Yearly Meeting of Friends Church assume that field on behalf of the Christian Endeavor of the Yearly Meeting, they becoming responsible for its support without dropping their present engagements."

The interest of the work in that field was greatly strengthened by the presence, at Yearly Meeting in 1906, of J. T. Butler, a missionary from Guatemala. At this Yearly Meeting R. Esther Smith made known the call of the Lord that had come to her to labor for Him in dark Central

dered helpful service. Alice Zimmer's health failed and she came home. Esther Bond left the field after three years of varied and faithful service. She had taught English for a while in the college at Chiquimula. R. Esther Smith and Cora Wildman, who had gone out with her, were alone in the field in 1908. Cora Wildman is supported by a company of Friends living at Long Beach, known as Company A.

In the report to the Yearly Meeting in 1908 Esther Smith



Sara of Guatemala

America. Her zeal for mission work in the past gave promise of fruitful service in the new field. The Yearly Meeting united in recommending to the Bible Schools of the Yearly Meeting that they adopt R. Esther Smith as their missionary and contribute to her support. This was done and she is called the children's missionary. Truman White was in the mission in Chiquimula for a short time and ren-

says: Cora Wildman has traveled 245 miles by mule while my portion has been 650 miles by mule, 400 miles by train and 30 miles by water. We have made 21 journeys on mule back solely for the sake of the gospel and never one has been in vain, with ever the felt presence of Him who said, "And lo I am with you."

In November, 1908, R. Esther Smith left for home and Cora Wildman was left alone except for the presence of a Spanish woman, Josefina Galvez, who entered the work as teacher in the Girls' School, which was opened in November, 1908. This year, 1908, marked the beginning of greater permanency in the work, and new workers entered the field. Stella Parish, a spirit-filled, Peniel worker, was one.

In October, 1909, Irvin H. Cammack, wife, and little daughter went out as workers, Caspar Wistar a young Philadelphia Friend, as doctor, Mae Burke as teacher, and Esther Smith, the superintendent, returned to the work. Three pieces of land have been purchased, William K. Green, of Whittier, supplying the money for two, a farm of twenty acres and a site for a home for the workers, and Lydia Cammack, the money for a site for the Girls' School. The Boys' School is on the farm. The buildings for the Boys' School and for the home are in process of erection. The farm has been a strong helper. As an object-lesson, a call to thrift, a producer of necessities, a paragraph from Nature's book, it makes its appeal for better homes and better health, along with Bible evangelism. The products and methods of the farm have brought visitors of all ranks. This has served as an opportunity to the furtherance of the gospel. The Girls' School was reopened in June of 1912, with an attendance of fifty, and the Boys' School was opened for the first time and has an enrollment of twenty. The "Juventud," a paper for young people, is published, with a circulation of 10,000 monthly. Some work has been done along the line of Bible training for native workers.

Cora Wildman came home for a year's rest in the fall of

1911. Ward and Emma Munsell, mission workers from California, went to the field in the spring of 1912. Their going and the Boys' School were made possible by the Men's League in the Friends Church at Whittier. He teaches carpentry and she sewing. Maud Burns, of Haviland, Kansas, and a graduate of the Training School at Huntington Park, California, enters the field this summer of 1912, and expects to be matron in the Girls' Home. She is supported by the Friends of Haviland Quarterly Meeting, Kansas.

The membership reported in June, 1911, was 187, and in June, 1912, the report comes of a gain of 100 the past year, three chapels donated for use and twenty congregations at preaching stations. The work has been strongly evangelistic and some strong native workers are doing good service among their own people. There is much to encourage as they press on following the Lord's leading.

Our Work Among the Spanish

While the children of Israel may not have felt or have been under any special obligation, either financially or spiritually, to the people whose land they came to possess, that was not the case with the children of God of the Protestant faith who began more than a half century ago to settle upon the fertile hills and valleys of California, then possessed largely by Spanish speaking people, mostly within the Catholic church. Some of the larger denominations have had a growing work among them for a number of years.

Friends were later on the field, but early in their history as a church here, and before the organization of a Yearly Meeting, many of its members were interested in the Spanish speaking people, and personal work, visitation in their homes, etc., was being done, and a plan was on foot to secure some one acquainted with the language to come and labor among them.

The W. F. M. Union, organized at the same time as the Yearly Meeting, Third month, 1895, was given charge of the mission work, with an advisory board from the Yearly Meeting.

The work among the Spanish was continued under the new organization, as previously begun, until Third month, 1898, when it was decided to unite with the Interdenominational Spanish Society, then working in Southern California. Members from our church, on that Board, took an active part in fostering and directing the work.

The Interdenominational Society disbanded, and the W. F. M. S. in 1902, "seeing the deep need of foreign work at home, that of giving the gospel to Spanish speaking people at our door, who are without the knowledge of Christ," again took up the work and decided to engage Ervin and Margaret Taber to give their entire time to the field. The Tabers were then located in San Diego, he, as pastor of the

church, and she as missionary to the Spanish people of that city, among whom she had not only made 250 visits in gospel service during the year, but distributed many pounds of literature, consisting of tracts and the Spanish scriptures. A like work had been done in Los Angeles when the Tabers were located there, the Methodist Episcopal church taking the work when they left.

They removed with their family to Whittier, August, 1902, and entered heartily into the work of holding meetings, house to house visitation, distribution of Scriptures, clothing, and other necessities, as the time demanded.



Girls from the Spanish Home

The efforts of our missionaries among this people had been so successful that at the missionary session of the Yearly Meeting in 1908, a number of believers, mostly women and children, were present and rendered songs and repeated Scripture texts in their own language. This was repeated at following Yearly Meetings.

The Yearly Meeting by special subscription provided a horse and buggy for both Ervin and Margaret Taber that they might have access to their widely scattered people and

in one year they report 128 meetings held and 1,945 visits made. Wood-choppers' camps and walnut pickets' tents were sought out, often their bodily wants supplied, and the gospel preached to them.

As the light of the gospel shone in upon this people some who had been living for years as man and wife, yet unmarried, saw the evil of their way and came to our missionaries to be united in holy wedlock.

The knowledge of the Spanish language by our missionaries also opened the way for helpfulness when any of the people were called into courts of justice and other times of need.

Deserted wives, of whom there are many, and homeless children made a strong appeal to their sympathy and their home became both a Mecca and a Bethel for many burdened hearts.

As the work among the children is the most hopeful and helpful in all countries and among all people, and the pitiable condition of many of the children in the Spanish homes had specially appealed to us, it was decided to make an earnest effort to help them, so, in June of 1909, a committee was appointed for that purpose and in September a Spanish Mission and Industrial Home was organized at the home of Philena B. Hadley at Whittier, with three children, who had come to us without solicitation on our part.

This home is under the care of the W. F. M. Union and now numbers eighteen, with many others waiting for admission. Carrie E. Wilmore has efficiently served as teacher, and Philena Hadley as superintendent and matron, and through the influence of the home and school, the children have not only advanced rapidly on educational lines, but in deportment and in things divine as well.

When they visit at their homes they have a marked influence for Christ in many cases and the outlook for the future is very promising.

Lots have been bought and arrangements for suitable

buildings are well under way for the future home and school. Henry and Clara Johnson, with Mary M. Brown, are now giving much time and other considerations to this work.

A gospel service and Sabbath school at Whittier and Los Nietos and Junior Christian Endeavor Society at El Modena, with the Industrial Home and School also at Whittier, are some of the organized efforts of the past years.

Although our beloved missionary Ervin Taber was recently called home, Margaret continues with unabated interest in the work so near the heart of both, and in the school and elsewhere sees the fruitage of past years of consecrated labor.

Work Among the Japanese

The latest branch of missionary work undertaken by California Friends is that among the Japanese, many thousands of whom have come to our shores.

The initial work was done by Mr. and Mrs. Takahashi, then residing in Oakland, the latter being a graduate and teacher at Friends' school in Tokyo, Japan.

Seeing the temptations their countrymen in that city, away from friends and home, were exposed to, they opened their home to them on the Sabbath day to draw them away from the pool room and other hurtful places.

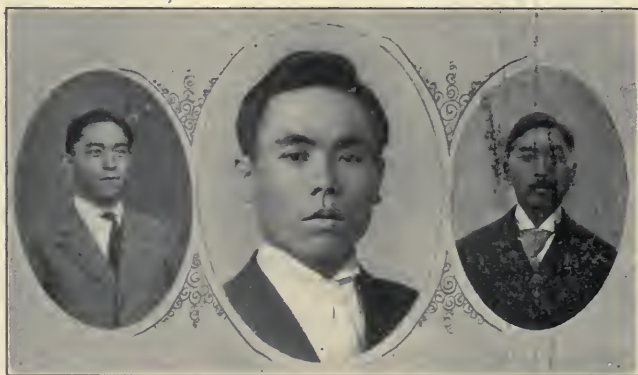
In May of 1903, three Berkeley Friends, Ernest L. Gregory, Sadie Cash, wife of Herbert Cash, then pastor of the Berkeley church, and Nannie M. Arnold attended, by previous arrangement, a Sabbath evening service for the Japanese at the home of Mr. and Mrs. Takahashi, the last named giving the gospel message, Mrs. Takahashi interpreting. One convert to Christ and four names for church membership were the result of this meeting.

The W. F. M. S. and Christian Endeavor of Berkeley Friends church were asked to take and carry on the work, which they did until October, 1904, when an evening school and Sabbath afternoon gospel service for Japanese was begun in the Berkeley church, several of the interested Japanese having removed to that city. A mother's meeting was organized later and is still carried on.

Ernest L. Gregory very efficiently superintended the work for a considerable time and was followed by J. J. Jessup. Several were reached with the gospel and joined the church, one Japanese woman with a very bright Christian experience was made, and still is, an elder in the church. Several of the Japanese Friends have returned to their native land, and for lack of workers the night school has been abandoned.

Work in the southern part of the State began a year or

two later and in 1908 Ella C. Veeder, then Yearly Meeting superintendent of Japanese work, reported that in a second year's work at Long Beach she had "taught 225 nights and 75 afternoons," and that frequently gospel meetings had been held for all the Japanese in the city. She also reported that work at El Modena had resulted in a class (night school) of 40 and 13 converts. Josiah Winslow and others had the work in charge at that time. These students, as were those of the night school, organized about the same time at East Whittier, with Phoebe Pierce now a missionary



George K. Tsukamota Samuel Nagata Bunji Kida

to China in charge, were from the large ranches nearby where they found employment. As these people are almost continually changing locations on account of work, any organized effort for them has a fluctuating experience, but if the good seed is diligently sown results always follow.

Lonely and homesick as most of them are, the first approach must be by kindly word or deed and confidence be gained, hence the social side is emphasized in all our work as well as the educational and spiritual.

In 1908 a work was started at Pasadena by the monthly

meeting at the earnest request of May White, and has steadily grown and developed. It now has a night school, Sabbath school and Christian Endeavor Society. One night a week is devoted to Bible study, followed by a short Bible lesson by the pastor or one of the teachers. Once a month an evening is given to English practice when the teachers and friends are entertained by the students with songs, addresses and testimonies in English. Many of the students have been converted and joined the church.

Last year a Japanese Home was opened, where the Christian young men and others may find a safe, clean and congenial place to live.

Night school at Whittier and also East Whittier as mentioned before, both under the auspices of the W. F. M. S., have been held with good results, most of the students having been reached with the gospel and several have joined the church.

Recently a neat, new bungalow has been secured at Whittier and nicely furnished by the W. F. M. S. and Sunday school classes. A class in Bible study and a gospel service in charge of S. Nagata, a student in Whittier College, are conducted each Sabbath afternoon. A Y. M. C. A. has also recently been organized by the Christian young men from Whittier and East Whittier. Several women and young men have been engaged as English teachers at different times in the work, but not at present. The committee now in charge are, Alberta Beede, Grace White and Clara Kenworthy.

Having proven by our work our interest in the Japanese people who were doubtless sent to us by the Father for this intent, He sent in 1907, for our help and encouragement, Bunji Kida, an evangelist from Japan.

He had come with the thought of studying evangelism in Friends churches in America and England. He visited many of our Yearly Meetings, but with the growing feeling that he ought to return to labor with the thousands of his

people on this coast. He followed his convictions, returned and stated the fact to the Yearly Meeting. He was endorsed by the Yearly Meeting Board of Missions and immediately began his labors by visiting towns and settlements where the Japanese were found in any number, as the way opened.

Most of these people are Buddhists, and while the work has been slow it has steadily progressed.

A good work has since been organized at Uplands, with a night school, and Sabbath school on each Sabbath afternoon and a gospel service once a month or oftener in camps, by Bunji Kida and other workers. Several converts have been made. This work was organized and is sustained wholly by William and Lydia Cammack. Lots have been secured for a home and other work in the near future.

Work has been begun by Eunice J. Pearson at Bell meeting, which promises larger development.

For the past three years on Sabbath of our Yearly Meeting, a meeting in the afternoon is held for the Japanese with services in their own language.

In August of last year a deserted pool room at 227½ North San Pedro street, Los Angeles, in a strong Japanese quarter, was secured and nicely fitted up. Gospel services on the Sabbath, with street meetings, prayer meeting, and night school during the week have been kept up. Two special evangelistic services have been held by Bunji Kida and thirty have claimed conversion, with sixteen names for the Friends church in that city. A mission church has been organized among them with a simple confession of faith.

Considerable Bible distribution has been done and more is contemplated.

The work and itinerary of Bunji Kida has included El Modena, Newmark, Pasadena, Bell, Uplands, East Whittier and Whittier, as well as Los Angeles, and a greater ingathering of this people is hoped for and looked for, by all who are laboring for them.



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